ΧΡΙΣΙΣ ΤΕΛΕΙΩΤΙΧΗ.

A DISCOURSE OF CONFIRMATION.

Acts 9. 2.

Εἰ Πνεῦμα ἅγιον ἐλάβετε πιςεύσαντες;

ALSO

A DISCOURSE OF

The *NATURE, OFFICES* and *MEASURES*

OF

FRIENDSHIP.

WITH

Rules of conducting it.

In a Letter to M. *K. P.*

To which are added,

Two Letters to Persons changed in Religion.

ALSO

Three Letters to a Gentleman that was tempted to the Communion of the

ROMISH CHURCH.

Dion. Orat. 1. de Regno.

Ὁπόσους ἄν τις ἢ κεκλημένους ἑταίρους, τοσούτοις μὲν ὀφθάλμοις ἃ δεῖ βλέπει.

By *JER. TAYLOR*, Chaplain in Ordinary to King *CHARLES* the First, and late Lord Bishop of *Down* and *Connor*.

LONDON,

Printed for *R. Royston*, Bookseller to the King's most Excellent Majesty, 1673.

To His Grace,

JAMES

DUKE OF *ORMONDE*,

Lord Lieutenant General,

And General Governour of His Majeſtie's Kingdom

OF

IRELAND,

ONE OF THE

Lords of His Majeſtie's moſt Honourable Privy Councils of His Majeſtie's Kingdoms

OF

England, *Scotland* and *Ireland*, &c.

And Knight of the moſt Noble Order of the Garter.

May it pleaſe your Grace,

IT is not any Confidence that I have dexterouſly performed this Charge, that gives me the boldneſs to preſent it to Your Grace. I have done it as well as I could; and for the reſt, my Obedience will bear me out: For I took not this task upon my ſelf, but was intreated to it by them who have power to Command me. But yet it is very neceſſary that it ſhould be addreſſed to Your Grace, who are, as Sozomen *ſaid of* Theodoſius, Certaminum Magiſter, & orationum Judex conſtitutus: *You are appointed the great Maſter of our arguings, and are moſt fit to be the Judge of our Diſcourſes, eſpecially when they do relate and pretend to publick Influence and Advantages to the Church. We all are witneſſes of Your Zeal to promote true Religion, and every day find You to be a great Patron to this very poor Church, which groans under the Calamities and permanent Effects of a War acted by Intervals for above Four Hundred years; ſuch which the intermedial Sun-ſhines of Peace could but very weakly*

repair. Our Churches are ſtill demoliſhed, much of the Revenues irrecoverably ſwallowed by Sacriledge, and digeſted by an unavoidable impunity; Religion infinitely divided, and parted into formidable Sects; the People extremely Ignorant, and Wilful by inheritance; ſuperſtitiouſly Irreligious, and uncapable of Reproof. And amidſt theſe and very many more inconveniences, it was greatly neceſſary that God ſhould ſend us ſuch a KING, *and he ſend us ſuch a Vice-Roy, who weds the Intereſts of Religion, and joyns them to his heart.*

For we do not look upon Your Grace only as a Favourer of the Churche's Temporal Intereſt, though even for that the Souls of the relieved Clergie do daily bleſs You: neither are You our Patron only as the Cretans *were to* Homer, *or the* Alenadæ *to* Simonides, Philip *to* Theopompus, *or* Severus *to* Oppianus; *but as* Conſtantine *and* Theodoſius *were to Chriſtians; that is, deſirous that true Religion ſhould be promoted, that the Intereſt of Souls ſhould be advanced, that Truth ſhould flouriſh, and wiſe Principles ſhould be entertain'd, as the beſt Cure againſt thoſe Evils which this Nation hath too often brought upon themſelves. In order to which excellent purpoſes it is hoped, that the reduction of the Holy Rite of* Confirmation *into uſe and Holy practice may contribute ſome very great moments. For beſides that the great Uſefulneſs of this Miniſtery will greatly endear the Epiſcopal Order, to which (that I may uſe S.* Hierom's *words) if* there be not attributed a more than common Power and Authority, there will be as many Schiſms as Prieſts; *it will alſo be a means of endearing the Perſons of the Prelates to their Flocks, when the People ſhall be convinced that there is, or may be, if they pleaſe, a perpetual entercourſe of Bleſſings and Love between them; when God by their Holy hands refuſes not to give to the People the earneſt of an eternal inheritance, when by them he bleſſes; and that* the grace of our Lord Jeſus, *and* the Love of God, *and* the Communication of his Spirit, *is conveyed to all perſons capable of the Grace, by the Conduct, and on the hands and Prayers of their Biſhops.*

And indeed not only very many ſingle Perſons, but even the whole Church of Ireland *hath need of Confirmation. We have moſt of us contended for falſe Religions and un-Chriſtian Propoſitions: and now that by God's Mercy and the Proſperity and Piety of his Sacred Majeſty the Church is broken from her Cloud, and many are reduc'd to the true Religion and righteous worſhip of*

God,

God, we cannot but call to mind, how the Holy Fathers of the Primitive Church often have declar'd themſelves in Councils, and by a perpetual Diſcipline, that ſuch perſons who are return'd from Sects and Hereſies into the Boſom of the Church ſhould not be re-baptiz'd; but that the Biſhops ſhould Impoſe hands on them in Confirmation. It is true, that this was deſign'd to ſupply the defect of thoſe Schiſmatical Conventicles, who did not uſe this Holy Rite: For this Rite of Confirmation hath had the fate to be oppos'd only by the Schiſmatical and Puritan *Parties of old, the* Novatians *or* Cathari, *and the* Donatiſts; *and of late by the* Jeſuits, *and new* Cathari, *the* Puritans *and* Presbyterians; *the ſame evil Spirit of Contradiction keeping its courſe in the ſame chanel, and deſcending regularly amongſt men of the ſame Principles. But therefore in the reſtitution of a man, or company of men, or a Church, the Holy Trimitives, in the Council of* C P. Laodicea *and* Orange, *thought that to Confirm ſuch perſons was the moſt agreeable Diſcipline; not only becauſe ſuch perſons did not in their little and dark Aſſemblies uſe this Rite, but becauſe they always greatly wanted it. For it is a ſure Rule in our Religion, and is of an eternal truth, that* they who keep not the Unity of the Church, have not the Spirit of God; *and therefore it is moſt fit ſhould receive the miniſtery of the Spirit, when they return to the boſom of the Church, that ſo indeed they may* keep the Unity of the Spirit in the Bond of Peace. *And therefore* Aſterius *Biſhop of* Amaſia *compares Confirmation to the Ring with which the Father of the Prodigal adorn'd his returning Son;* Datur nempe prodigo poſt ſtolam & annulus, nempe Symbolum intelligibilis ſignaculi Spiritûs. *And as the Spirit of God, the Holy Dove, extended his mighty wings over the Creation, and hatch'd the new-born World, from its ſeminal powers, to Light and Operation, and Life and Motion; ſo in the Regeneration of the Souls of Men, he gives a new Being, and Heat and Life, Procedure and Perfection, Wiſdom and Strength: and becauſe that this was miniſtred by the Biſhops hands in Confirmation, was ſo firmly believ'd by all the Primitive Church, therefore it became a Law, and an Univerſal practice in all thoſe Ages, in which men deſir'd to be ſav'd by all means. The Latin Church and the Greek always did uſe it, and the Bleſſings of it, which they believ'd conſequent to it, they expreſſed in a holy Prayer, which in the Greek* Euchologion *they have very anciently and*

‖ Αὐτὸς δέσποτα, παμβασιλεῦ, ἵνα πλαγχνεύσαι χαρείσαι αὐτῷ καὶ σφραγίδα τῆς δωρεᾶς τὸ ἅγιόν, καὶ παντοδυνάμου, καὶ φοβερωνήτου σου πνεύματος. * Ὁ μὲν πατὴρ διήλλακται, ὁ δὲ Υἱὸς διήλαξε, τοῖς δὲ Πνεῦμα τὸ ἅγιον φίλοις ἤδη καταξίοις δώρων.

conſtantly uſed. ‖ Thou, O Lord, the moſt compaſſionate and great King of all, graciouſly impart to this perſon the ſeal of the gift of thy Holy, Almighty, and adorable Spirit. *For, as an ancient Greek ſaid truly and wiſely,* * The Father is reconcil'd, and the Son is the Reconciler; but to them who are by Baptiſm and Repentance made friends of God, the Holy Spirit is collated as a gift. *They well knew what they received in this Miniſtration, and therefore wiſely laid hold of it, and would not let it go.*

This was anciently miniſtred by Apoſtles, and ever after by the Biſhops, and religiouſly receiv'd by Kings and greateſt Princes; and I have read that S. Sylveſter *confirm'd* Conſtantine *the Emperor: and when they made their children ſervants of the Holy* Jeſus, *and Souldiers under his banner, and Bonds-men of his Inſtitution, then they ſent them to the Biſhop to be Confirm'd; who did it ſometimes by ſuch Ceremonies, that the ſolemnity of the Miniſtery might with greateſt Religion addict them to the ſervice of their Great Lord. We read in* Adrovaldus, *that* Charles Martel, *entring into a League with Biſhop* Luitprandus, *ſent his Son* Pepin *to him,* ut, more Chriſtianorum fidelium, capillum ejus primus attonderet, ac Pater illi Spiritualis exiſteret, *that he might, after the manner of Chriſtians, firſt cut his hair, (in token of ſervice to Chriſt) and [in confirming him] he ſhould be his Spiritual Father. And ſomething like this we find concerning* William *Earl of* Warren *and* Surrey, *who when he had Dedicated the Church of S.* Pancratius *and the Priory of* Lewes, *receiv'd Confirmation, and gave ſeizure* per capillos capitis mei (*ſays he in the Charter*) & fratris mei Radulphi de Warrena, quos abſcidit cum cultello de capitibus noſtris Henricus Epiſcopus Wintonienſis; *by the hairs of my head and of my Brother's, which* Henry *Biſhop of* Wincheſter *cut off before the Altar: meaning (according to the ancient Cuſtom) in Confirmation, when they by that Solemnity addicted themſelves to the free Servitude of the Lord* Jeſus. *The Ceremony is obſolete and chang'd, but the Myſtery can never. And indeed that is one of the advantages in which we can rejoyce concerning the miniſtration of this Rite in the Church of* England *and* Ireland; *That whereas it was ſometimes clouded, ſometimes hindred, and ſometimes hurt, by the appendage of needleſs and uſeleſs Ceremonies; it is now reduc'd to the Primitive and firſt Simplicity amongſt us, and the excreſcencies us'd in the*

De Miraculis S. Benedict. l.1.c.1.14.

Church

Church of Rome *are wholly par'd away, and by holy Prayers and the Apoſtolical Ceremony of Impoſition of the Biſhops hands it is worthily and zealouſly adminiſtred. The Latins us'd to ſend Chriſm to the Greeks, when they had uſurped ſome juriſdiction over them, and the Pope's Chaplains went with a quantity of it to* C P. *where the* Ruſsians *uſually met them for it; for that was then the Ceremony of this Miniſtration: But when the Latins demanded fourſcore pounds of Gold beſides other gifts, they went away, and chang'd their Cuſtom, rather than pay an unlawful and ungodly Tribute.* Non quærimus veſtra, ſed vos; *We require nothing but leave to impart God's bleſsings with pure Intentions and a Spiritual Miniſtery. And as the Biſhops of our Churches receive nothing from the People for the Miniſtration of this Rite, ſo they deſire nothing but Love and juſt Obedience in Spiritual and Eccleſiaſtical duties; and we offer our Flocks Spiritual things without mixture of Temporal advantages from them; we miniſter the Rituals of the Goſpel without the Inventions of Men, Religion without Superſtition, and only deſire to be believ'd in ſuch things, which we prove from Scripture expounded by the Catholick Practice of the Church of God.*

Concerning the Subject of this Diſcourſe, the Rite of Confirmation, *it were eaſie to recount many great and glorious expreſſions which we find in the Sermons of the Holy Fathers of the Primitive Ages: ſo certain it is, that in this thing we ought to be zealous, as being deſirous to perſwade our People to give us leave to do them great good. But the following Pages will do it, I hope, competently: only we ſhall remark, that when they had gotten a cuſtom anciently, that in caſes of neceſſity they did permit Deacons and Lay-men ſometimes to Baptize, yet they never did conſide in it much; but with much caution and curioſity commanded that ſuch perſons ſhould, when that Neceſſity was over, be carried to the Biſhop to be Confirm'd, ſo to ſupply all precedent defects relating to the paſt imperfect miniſtery, and future neceſſity and danger; as appears in the Council of* Eliberis. *And the Ancients had ſo great eſtimate and veneration to this Holy Rite, that as in Heraldry they diſtinguiſh the ſame thing by ſeveral names, when they relate to Perſons of greater Eminency, and they blazon the Arms of the Gentry by Metals, of the Nobility by precious Stones, but of Kings and Princes by Planets: ſo when they would ſignifie the Unction which was us'd in Confirmation, they gave it a ſpecial word,*

and

and of more diſtinction and remark; and therefore the Oil us'd in Baptiſm they call'd ἔλαιον, *but that of Confirmation was* μύρον *and* χρίσμα: *and they who ſpake properly kept this difference of words, until by incaution and ignorant careleſneſs the names fell into confuſion, and the thing into diſuſe and diſ-reſpect. But it is no ſmall addition to the Honour of this Miniſtration, that ſome wiſe and good men have piouſly believed, that when Baptiz'd Chriſtians are Confirm'd, and ſolemnly bleſs'd by the Biſhop, that then it is that a ſpecial Angel-Guardian is appointed to keep their Souls from the aſſaults of the Spirits of darkneſs. Concerning which, though I ſhall not interpoſe mine own opinion, yet this I ſay, that the Piety of that ſuppoſition is not diſagreeable to the intention of this Rite: for ſince by this the Holy Spirit of God (the Father of Spirits) is given, it is not unreaſonably thought by them, that the other good Spirits of God, the Angels who are miniſtring Spirits,* ſent forth to miniſter to the good of them that ſhall be Heirs of Salvation, *ſhould pay their kind offices in ſubordination to their Prince and Fountain; that the firſt in every kind might be the meaſure of all the reſt. But there are greater and ſtranger things than this that God does for the Souls of his Servants, and for the honour of the Miniſteries which himſelf hath appointed.*

We ſhall only add that this was ancient, and long before Popery entred into the World, and that this Rite hath been more abus'd by Popery than by any thing: and to this day the Bigots of the Roman *Church are the greateſt Enemies to it; and from them the* Preſbyterians. *But beſides that the Church of* England *and* Ireland *does religiouſly retain it, and hath appointed a ſolemn Officer for the Miniſtery; the* Lutheran *and* Bohemian *Churches do obſerve it carefully, and it is recommended and eſtabliſh'd in the Harmony of the Proteſtant Confeſſions.*

And now, may it pleaſe Your Grace to give me leave to implore Your Aid and Countenance for the propagating this ſo religious and uſeful a Miniſtery, which, as it is a peculiar of the Biſhop's Office, is alſo a great enlarger of God's Gifts to the People. It is a great inſtrument of Union of hearts, and will prove an effective Deletery to Schiſm, and an endearment to the other parts of Religion: it is the conſummation of Baptiſm, and a preparation to the Lord's Supper: it is the Vertue from on high, and the ſolemnity of our Spiritual Adoption. But there will be no need to uſe many arguments to enflame your Zeal in this affair, when Your Grace ſhall find, that

to

to promote it will be a great Service to God; for this alone will conclude Your Grace, who are ſo ready, by Laws and Executions, by word and by Example, to promote the Religion of Chriſt, as it is taught in theſe Churches. I am not confident enough to deſire Your Grace, for the reading this Diſcourſe, to lay aſide any one hour of Your greater Employments, which conſume ſo much of Your Days and Nights: But I ſay that the Subject is greatly worthy of conſideration. Nihil enim inter manus habui, cui majorem ſollicitudinem præſtare deberem. *And for the Book it ſelf, I can only ſay what* Secundus *did to the wiſe* Lupercus, Quoties ad faſtidium legentium deliciáſque reſpicio, intelligo nobis commendationem ex ipſa mediocritate libri petendam: *I can commend it becauſe it is little, and ſo not very troubleſome. And if it could have been written according to the worthineſs of the Thing treated in it, it would* deſerve *ſo great a Patronage: but becauſe it is not, it will therefore greatly* need *it; but it can hope for it on no other account, but becauſe it is laid at the feet of a Princely Perſon, who is Great and Good, and one who not only is bound by Duty, but by Choice hath obliged Himſelf to do advantages to any worthy Inſtrument of Religion. But I have detain'd Your Grace ſo long in my Addreſs, that Your Pardon will be all the Favour which ought to be hop'd for by*

Your Grace's moſt Humble

and Obliged Servant,

Jer. Dunenſis.

A DISCOURSE OF CONFIRMATION.

THE INTRODUCTION.

NEXT to the Incarnation of the Son of God, and the whole Oeconomy of our Redemption wrought by him in an admirable order and Conjugation of glorious Mercies, the greateſt thing that ever God did to the World, is the giving to us the Holy Ghoſt: and poſſibly this is the Conſummation and Perfection of the other. For in the work of Redemption Chriſt indeed made a new World; we are wholly a new Creation, and we muſt be ſo: and therefore when S. *John* began the Narrative of the Goſpel, he began in a manner and ſtyle very like to *Moſes* in his Hiſtory of the firſt Creation; *In the beginning was the Word*, &c. *All things were made by him, and without him was not any thing made that was made.* But as in the Creation the Matter was firſt: there were indeed Heavens, and Earth, and Waters; but all this was rude and *without form*, till *the Spirit of God moved upon the face of the waters*: So it is in the new Creation. We are a new Maſs, redeem'd with the bloud of Chriſt, reſcued from an evil portion, and made Candidates of Heaven and Immortality; but we are but an *Embryo* in the regeneration, until the Spirit of God enlivens us and moves again upon the waters: and then every ſubſequent motion and operation is from the Spirit of God. *We cannot ſay that Jeſus is the Lord, but by the Holy Ghoſt.* By him we live, in him we walk, by his aids we pray, by his emotions we deſire: we breath, and ſigh, and groan by him: he *helps* us in all *our infirmities*, and he gives us all our ſtrengths; he reveals myſteries to us, and teaches us all our duties; he ſtirs us up to holy deſires, and he actuates thoſe deſires; he *makes us to will and to do of his good pleaſure.*

For the Spirit of God is that in our Spiritual life that a Man's Soul is in his Natural: without it we are but a dead and liveleſs trunk. But then, as a Man's Soul in proportion to the ſeveral Operations of Life obtains ſeveral appellatives; it is Vegetative, and Nutritive, Senſitive, and Intellective, according as it operates: So is the Spirit of God. He is the Spirit of *Regeneration* in Baptiſm, of *Renovation* in Repentance; the Spirit of *Love*, and the Spirit of *holy Fear*; the *Searcher of the hearts*, and the Spirit of *Diſcerning*; the Spirit of *Wiſdom*, and the Spirit of *Prayer*. In one myſtery he illuminates, and in another he feeds us: he begins in one, and finiſhes and perfects in another. It is the ſame Spirit working divers Operations. For he is all this now reckoned, and he is every thing elſe that is the Principle of Good unto us; he is the Beginning, and the Progreſſion, the Conſummation and Perfection of us all: and yet every work of his is perfect in its kind, and in order to his own deſignation; and from the beginning to the end is Perfection all the way. Juſtifying and Sanctifying Grace is the proper entitative Product in all; but it hath divers appellatives and connotations in the ſeveral rites: and yet even then alſo, becauſe of the identity of the Principle, the ſimilitude and general conſonancy in the Effect, the ſame appellative is given, and the ſame effect imputed to more than one; and yet none of them can be omitted,

omitted, when the great Master of the Family hath blessed it, and given it institution. Thus S. *Dionys* calls Baptism ἡ ἱερὰν τ Θεογονίας τελείωσιν, *the perfection of the Divine birth*; and yet the baptized person must receive other mysteries which are more signally perfective: ἢ τὸ μύρου χείσις τελειωτικὴ· Confirmation is yet more *perfective*, and is properly *the perfection of Baptism*.

By Baptism we are Heirs, and are adopted to the inheritance of Sons, admitted to the Covenant of Repentance, and engag'd to live a good Life; yet this is but the solemnity of the Covenant, which must pass into after-acts by other influences of the same Divine principle. Until we receive the spirit of *Obsignation* or *Confirmation*, we are but *babes in Christ* in the meanest sence, Infants that can do nothing, that cannot speak, that cannot resist any violence, expos'd to every rudeness, and perishing by every Temptation.

But therefore as God at first appointed us a ministery of *a new birth*; so also hath he given to his Church the consequent Ministery of *a new strength*. The Spirit mov'd a little upon the waters of *Baptism*, and gave us the Principles of Life; but in *Confirmation* he makes us able to move our selves. In the first he is the Spirit of Life; but in this he is the Spirit of Strength and Motion. *Baptisma est nativitas, Unguentum verò est nobis actionis instar & motûs*, said *Cabasilas*. *In Baptism we are intitled to the inheritance:* but because we are in our Infancy and minority, *the Father gives unto his Sons a Tutor*, a Guardian and a Teacher *in Confirmation*, said *Rupertus*: that as we are baptized into the Death and Resurrection of Christ; so in Confirmation we may be renewed in the Inner man, and strengthned in all our Holy vows and purposes, by the Holy Ghost ministred according to God's Ordinance.

De Divin. Offic. l. 5. c. 17.

The Holy Rite of Confirmation is a Divine Ordinance, and it produces Divine Effects, and is ministred by Divine Persons, that is, by those whom God hath sanctified and separated to this ministration. At first, all that were baptiz'd were also confirm'd: and ever since, all good people that have understood it have been very zealous for it; and time was in *England*, even since the first beginnings of the Reformation, when Confirmation had been less carefully ministred for about six years, when the people had their first opportunities of it restor'd, they ran to it in so great numbers, that Churches and Church-yards would not hold them; insomuch that I have read * that the Bishop of *Chester* was forc'd to impose hands on the people in the Fields, and was so oppressed with multitudes, that he had almost been trode to death by the people, and had died with the throng, if he had not been rescued by the Civil Power.

* *Vindic. Eccles. Hierarch. per Franc. Hallier.*

But men have too much neglected all the ministeries of Grace, and this most especially, and have not given themselves to a right understanding of it, and so neglected it yet more. But because the prejudice which *these parts* of the Christian Church have suffered for want of it is very great, (as will appear by enumeration of the many and great Blessings consequent to it) I am not without hope that it may be a service acceptable to God, and an useful ministery to the Souls of *my Charges*, if by instructing them that know not, and exhorting them that know, I set forward the practice of this Holy Rite, and give reasons why the people ought to love it and to desire it, and how they are to understand and practise it, and consequently, with what dutious affections they are to relate to those persons whom God hath in so special and signal manner made to be, for their good and eternal benefit, the Ministers of the Spirit and Salvation.

S. *Bernard* in the Life of S. *Malachias*, my Predecessor in the See of *Down* and *Connor*, reports that it was the care of that good Prelate to *renew* the rite of Confirmation in his Diocese, where it had been long neglected and gone into desuetude. It being too much our case in *Ireland*, I find the same necessity, and am oblig'd to the same procedure, for the same reason, and in pursuance of so excellent an example: *Hoc enim est Evangelizare Christum*, (said S. *Austin*) *non tantùm docere quæ sunt dicenda de Christo, sed etiam quæ observanda ei qui accedit ad compagem corporis Christi*; For this is to preach the Gospel, not only to teach those things which are to be said of Christ, but those also which are to be observed by every one who desires to be confederated into the Society of the Body of Christ, which is his Church: that is, not only the doctrines of good Life, but the Mysteries of Godliness, and the Rituals of Religion, which issue from a Divine fountain, are to be declar'd by him who would fully preach the Gospel.

Cap. 9. De fide & operibus.

In order to which performance I shall declare,

1. The Divine Original, Warranty and Institution of the Holy Rite of Confirmation.

2. That

2. That this Rite was to be a perpetual and never-ceaſing Miniſtration.

3. That it was actually continued and practiſed by all the ſucceeding Ages of the pureſt and Primitive Churches.

4. That this Rite was *appropriate* to the Miniſtery of Biſhops.

5. That *Prayer* and *Impoſition* of the Biſhop's hands did make the whole Ritual; and though other things were added, yet they were not neceſſary, or any thing of the Inſtitution.

6. That many great Graces and Bleſſings were conſequent to the worthy reception and due miniſtration of it.

7. I ſhall add ſomething of the manner of Preparation to it, and Reception of it.

SECT. I.

Of the Divine Original, Warranty and Inſtitution of the Holy Rite of Confirmation.

IN the Church of *Rome* they have determin'd *Confirmation* to be a Sacrament *proprii nominis*, properly and really; and yet their Doctors have, ſome of them at leaſt, been *paulò iniquiores*, a little unequal and unjuſt to their propoſition, inſomuch that from themſelves we have had the greateſt oppoſition in this Article. *Bonacina* and *Henriquez* allow the propoſition, but make the Sacrament to be ſo unneceſſary, that a little excuſe may juſtifie the omiſſion and almoſt neglect of it. And *Loemelius* and *Daniel à Jeſu*, and generally the Engliſh Jeſuits have, to ſerve ſome ends of their own Family and Order, diſputed it almoſt into contempt, that by repreſenting it as unneceſſary, they might do all the miniſteries Eccleſiaſtical in *England* without the aſſiſtance of Biſhops their *Superiors*, whom they therefore love not, becauſe they are ſo. But the Theological Faculty of *Paris* have condemn'd their Doctrine as temerarious and ſavouring of Hereſie; and in the later Schools have approv'd rather the Doctrine of *Gamachæus*, *Eſtius*, *Kelliſon*, and *Bellarmine*, who indeed do follow the Doctrine of the moſt Eminent perſons in the Ancient School, *Richard* of *Armagh*, *Scotus*, *Hugo Cavalli*, and *Gerſon* the Learned Chancellor of *Paris*, who following the *Old Roman order*, *Amalarius* and *Albinus*, do all teach Confirmation to be of great and pious Uſe, of Divine Original, and to many purpoſes neceſſary, according to the Doctrine of the Scriptures and the Primitive Church.

De Sacram. diſp. 3. q. unic. punct. 3. 2. Lib. 3. De ſacram.

Whether Confirmation be a Sacrament or no, is of no uſe to diſpute; and if it be diſputed, it can never be prov'd to be ſo as Baptiſm and the Lord's Supper, that is, *as generally neceſſary to Salvation*: but though it be no Sacrament, it cannot follow that it is not of very great Uſe and holineſs: and as a Man is never the leſs tied to Repentance, though it be no Sacrament; ſo neither is he ever the leſs oblig'd to receive Confirmation, though it be (as it ought) acknowledg'd to be of an Uſe and Nature inferior to the two Sacraments of Divine, direct and immediate inſtitution. It is certain that the Fathers in a large Symbolical and general ſence call it a Sacrament; but mean not the ſame thing by that word when they apply it to Confirmation, as they do when they apply it to Baptiſm and the Lord's Supper. That it is an excellent and Divine Ordinance to purpoſes Spiritual, that it comes from God and miniſters in our way to God, that is all we are concern'd to inquire after: and this I ſhall endeavour to prove not only againſt the *Jeſuits*, but againſt *all Opponents* of what ſide ſoever.

My Firſt Argument from Scripture is what I learn from *Optatus* and S. *Cyril*. *Optatus* writing againſt the *Donatiſts* hath theſe words: *Chriſt deſcended into the water, not that in him, who is God, was any thing that could be made cleaner, but that the water was to precede the future Unction, for the initiating and ordaining and fulfilling the myſteries of Baptiſm. He was waſh'd, when he was in the hands of* John; *then followed the order of the myſtery, and the Father finiſh'd what the Son did ask,*

and what the Holy Ghoſt declar'd: The Heavens were open'd, God the Father anointed him, the Spiritual Unction preſently deſcended in the likeneſs of a Dove, and ſate upon his head, and was ſpred all over him, and he was called the Chriſt, when he was the anointed of the Father. To whom alſo, leſt Impoſition of hands ſhould ſeem to be wanting, the voice of God was heard from the cloud, ſaying, This is my Son in whom I am well pleaſed, hear ye him. That which *Optatus* ſays is this; that upon and in Chriſt's perſon, Baptiſm, Confirmation and Ordination were conſecrated and firſt appointed. He was Baptized by S. *John*; he was Confirm'd by the Holy Spirit, and anointed with Spiritual Unction in order to that great work of obedience to his Father's will; and he was Conſecrated by the voice of God from Heaven. In all things Chriſt is the Head, and the Firſt-fruits: and in theſe things was the Fountain of the Sacraments and Spiritual Grace, and the great Exemplar of the Oeconomy of the Church. For Chriſt was *nullius pœnitentiæ debitor:* Baptiſm of Repentance was not neceſſary to him, who never ſinn'd; but ſo it became him to fulfil all righteouſneſs, and to be a pattern to us all. But we have need of theſe things, though he had not; and in the ſame way in which Salvation was wrought by him for himſelf and for us all, in the ſame way he intended * we ſhould walk. He was Baptized becauſe his Father appointed it ſo: we muſt be baptized becauſe Chriſt hath appointed it, and we have need of it too. He was Conſecrated to be the great Prophet and the great Prieſt, becauſe *no man takes on him this honour, but he that was called of God, as was Aaron:* and all they who are to miniſter in his Prophetical office under him muſt be conſecrated and ſolemnly ſet apart for that miniſtration, and after his glorious example. He was Anointed with a Spiritual Unction from above *after his Baptiſm*; for *after Jeſus was baptized,* he aſcended up from the waters, and then the Holy Ghoſt deſcended upon him. It is true, he receiv'd the Fulneſs of the Spirit; but we receive him by meaſure; but *of his fulneſs we all receive, grace for grace:* that is, all that he receiv'd in order to his great work, all that in kind, one for another, Grace for Grace, we are to receive according to our meaſures and our neceſſities. And as all theſe he receiv'd by external miniſtrations; ſo muſt we: God the Father appointed his way, and he, *by his Example* firſt, hath appointed the ſame to us; that we *alſo may follow him in the regeneration,* and *work out our Salvation* by the ſame Graces in the like ſolemnities. For if he needed them for himſelf, then we need them much more. If he did not need them for himſelf, he needed them for us, and for our Example, that we might follow his ſteps, who by receiving theſe exterior ſolemnities and inward Graces became *the Author and finiſher of our Salvation,* and the great Example of his Church. I ſhall not need to make uſe of the fancy of the *Marcoſians* and *Colabarſians,* who turning all Myſteries into Numbers, reckoned the numeral letters of πνεῦμα, and made them coincident to the α and ω· but they intended to ſay, that Chriſt receiving the Holy Dove after his Baptiſm became all in all to us, the beginning and the perfection of our Salvation; here he was confirm'd, and receiv'd the ω to his α, the Conſummation to his Initiation, the completion of his Baptiſm and of his Headſhip in the Goſpel. But that which I ſhall rather add is what S. *Cyril* from hence argues. *When he truly was baptized in the River of* Jordan, *he aſcended out of the waters, and the Holy Ghoſt ſubſtantially deſcended upon him, like reſting upon like. And to you alſo in like manner, after ye have aſcended from the waters of Baptiſm, the Unction is given, which bears the image or ſimilitude of him by whom Chriſt was anointed ----- that as Chriſt after Baptiſm and the coming of the Holy Spirit upon him went forth to battel (in the Wilderneſs) and overcame the adverſary; ſo ye alſo, after Holy Baptiſm and the myſtical Unction (or Confirmation,) being veſted with the Armour of the Holy Spirit, are enabled to ſtand againſt the oppoſite Powers.* Here then is the firſt great ground of our ſolemn receiving the Holy Spirit, or the Unction from above after Baptiſm, which we underſtand and repreſent by the word *Confirmation,* denoting the principal effect of this Unction, Spiritual Strength. Chriſt, who is the Head of the Church, entred this way upon his duty and work: and he who was the firſt of all the Church, the Head and great Example, is the meaſure of all the reſt; for we can go to Heaven no way but in that way in which he went before us.

* 1 *John* 2.8.

Catechef. 3. Πρεύματος δὲ ἐπὶ σὲ ἀναβάντος ἀπὸ τῶν ὑδάτων ἐπεφοίτησεν αὐτῷ ἐχρίσατο.

There are ſome who from this Story would infer the deſcent of the Holy Ghoſt after Chriſt's Baptiſm not to ſignifie that Confirmation was to be a diſtinct Rite from Baptiſm, but a part of it, yet ſuch a part as gives fulneſs and Conſummation to it. S. *Hierom, Chryſoſtom, Euthymius* and *Theophylact* go not ſo far, but would have us by this to underſtand that the Holy Ghoſt is given to them that are baptized.

But

But Reaſon and the Context are both againſt it. 1. Becauſe the Holy Ghoſt was not given by *John's Baptiſm*; that was reſerv'd to be one of Chriſt's glories; who alſo, when by his Diſciples he baptiz'd many, did not give them the Holy Ghoſt; and when he commanded his Apoſtles to baptize all Nations, did not at that time ſo much as promiſe the Holy Ghoſt: he was promis'd diſtinctly, and given by another Miniſtration. 2. The deſcent of the Holy Spirit was a diſtinct miniſtery from the Baptiſm: it was not only after *Jeſus* aſcended from the waters of Baptiſm; but there was ſomething intervening, and by a new office or miniſtration: For there was *Prayer* joyn'd in the miniſtery. So S. *Luke* obſerves; *while Jeſus was praying, the Heavens were open'd,* and the Holy Spirit deſcended: for ſo *Jeſus* was pleas'd to conſign the whole Office and Ritual of Confirmation. Prayer for invocating the Holy Spirit, and giving him by perſonal application; which as the Father did immediately, ſo the Biſhops do by Impoſition of hands. 3. S. *Auſtin* obſerves that the apparition of the Holy Spirit like a Dove was the viſible or ritual part; and the voice of God was the word to make it to be Sacramental; *accedit verbum ad elementum, & fit Sacramentum:* for ſo the miniſtration was not only perform'd on Chriſt, but conſign'd to the Church by ſimilitude and exemplar inſtitution. *Tract. 80. in Joan.*

I ſhall only add, that the force of this Argument is eſtabliſhed to us by more of the Fathers. S. *Hilary* upon this place hath theſe words: *The Fathers voice was heard, that from thoſe things which were conſummated in Chriſt, we might know* that after the Baptiſm of water *the Holy Spirit from the gates of Heaven flies unto us; and that we are to be anointed with the Unction of a celeſtial glory, and be made the Sons of God by the adoption of the voice of God, the Truth by the very effects of things prefigur'd unto us the ſimilitude of a Sacrament.* So S. Chryſoſtom: *In the beginnings always appears the ſenſible viſions of Spiritual things for their ſakes who cannot receive the underſtanding of an incorporeal nature; that if afterwards they be not ſo done (that is, after the ſame viſible manner) they may be believ'd by thoſe things which were already done.* But more plain is that of *Theophylact: The Lord had not need of the deſcent of the Holy Spirit, but he did all things for our ſakes; and himſelf is become the Firſt-fruits of all things which we afterwards were to receive, that he might become the firſt-fruits among many Brethren.* The conſequent is this, which I expreſs in the words of S. *Auſtin,* affirming, *Chriſti in Baptiſmo columbam unctionem noſtram præfigurâſſe,* The Dove in Chriſt's Baptiſm did repreſent and prefigure our Unction from above, that is, the deſcent of the Holy Ghoſt upon us in the rite of Confirmation. Chriſt was baptized, and ſo muſt we. But after Baptiſm he had a new miniſtration for the reception of the Holy Ghoſt: and becauſe this was done for our ſakes, we alſo muſt follow that example. And this being done immediately before his entrance into the Wilderneſs to be tempted of the Devil, it plainly deſcribes to us the *Order* of this miniſtery, and the *Bleſſing* deſign'd to us: After we are baptiz'd, we need to be ſtrengthned and confirm'd *propter pugnam ſpiritualem*; we are to fight againſt the Fleſh, the World and the Devil, and therefore muſt receive the miniſtration of the Holy Spirit of God: which is the deſign and proper work of Confirmation. For (they are the words of the Excellent Author of the imperfect work upon S. *Matthew*, imputed to S. *Chryſoſtom*) *The Baptiſm of Water profits us, becauſe it waſhes away the ſins we have formerly committed, if we repent of them. But it does not ſanctifie the Soul, nor precedes the Concupiſcences of the Heart and our evil thoughts, nor drives them back, nor repreſſes our carnal deſires. But he therefore who is (only) ſo baptized, that he does not alſo receive the Holy Spirit, is baptized in his Body, and his ſins are pardon'd; but in his Mind he is yet but a Catechumen: for ſo it is written,* He that hath not the Spirit of Chriſt is none of his: *and therefore afterward out of his fleſh will germinate worſe ſins, becauſe he hath not receiv'd the Holy Spirit conſerving him (in his Baptiſmal Grace,) but the houſe of his Body is empty; wherefore that wicked ſpirit finding it ſwept with the Doctrines of Faith, as with beſoms, enters in, and in a ſevenfold manner dwells there.* Which words, beſides that they well explicate this myſtery, do alſo declare the neceſſity of Confirmation, or receiving the Holy Ghoſt after Baptiſm, in imitation of the Divine precedent of our Bleſſed Saviour.

In Matthæum. *Ibid.* *Homil. 4.*

2. After the *Example* of Chriſt, my next Argument is from his *Words* ſpoken to *Nicodemus* in explication of the prime myſteries Evangelical; *Unleſs a man be born of Water and of the Holy Spirit, he ſhall not enter into the Kingdom of God.* Theſe words are the great Argument which the Church uſes for the indiſpenſable neceſſity *John 3. 5.*

of Baptiſm; and having in them ſo great effort, and not being rightly underſtood, they have ſuffered many Convulſions (ſhall I call them?) or Interpretations. Some ſerve their own *Hypotheſis* by ſaying that Water is the Symbol, and the Spirit is the Baptiſmal Grace: Others, that it is a ἓν διὰ δυοῖν, one is only meant, though here be two Signatures. But others conclude, that Water is only neceſſary, but the Spirit is ſuper-added as being afterwards to ſupervene and move upon theſe Waters: And others yet affirm, that by Water is only meant a Spiritual Ablution, or the effect produced by the Spirit; and ſtill they have intangled the words ſo that they have been made uſeleſs to the Chriſtian Church, and the meaning too many things makes nothing to be underſtood. But Truth is eaſie, intelligible and clear, and without objection, and is plainly this:

Unleſs a man be Baptized into Chriſt, and Confirmed by the Spirit of Chriſt, he cannot enter into the Kingdom of Chriſt; that is, he is not perfectly adopted into the Chriſtian Religion, or fitted for the Chriſtian Warfare. And if this plain and natural ſence be admitted, the place is not only eaſie and intelligible, but conſonant to the whole Deſign of Chriſt and Analogy of the New Teſtament.

For, firſt, Our bleſſed Saviour was Catechizing of *Nicodemus*, and teaching him the firſt Rudiments of the Goſpel, and like a wiſe Maſter-builder, firſt lays the foundation, *The Doctrine of Baptiſm and laying on of Hands*; which afterwards S. *Paul* put into the Chriſtian Catechiſm, as I ſhall ſhew in the ſequel. Now theſe alſo are the firſt Principles of the Chriſtian Religion taught by Chriſt himſelf, and things which at leaſt to the Doctors might have been ſo well known, that our Bleſſed Saviour upbraids the not knowing them as a ſhame to *Nicodemus*. S. *Chryſoſtom* and *Theophylact*, *Euthymius* and *Rupertus* affirm, that this Generation by Water and the Holy Spirit might have been underſtood by the Old Teſtament, in which *Nicodemus* was ſo well skilled. Certain it is, the Doctrine of Baptiſms was well enough known to the Jews, and the ἐπιφοίτησις τοῦ πνεύματος τοῦ Θεοῦ, *the illumination* and *irradiations of the Spirit of God* was not new to them, who believed the Viſions and Dreams, the Daughter of a Voice, and the influences from Heaven upon the Sons of the Prophets: and therefore although Chriſt intended to teach him more than what he had diſtinct notice of, yet the things themſelves had foundation in the Law and the Prophets: but although they were high Myſteries, and ſcarce diſcerned by them who either were ignorant or incurious of ſuch things; yet to the Chriſtians they were the very Rudiments of their Religion, and are beſt expounded by obſervation of what S. *Paul* placed in the very foundation, But,

2. Baptiſm is the firſt Myſtery, that is certain; but that this of being *born of the Spirit* is alſo the next, is plain in the very order of the words: and that it does mean a Myſtery diſtinct from Baptiſm, will be eaſily aſſented to by them who conſider, that although Chriſt Baptized and made many Diſciples by the Miniſtery of his Apoſtles, yet they who were ſo baptized into Chriſt's Religion did not receive this Baptiſm of the Spirit till after Chriſt's Aſcenſion.

3. The Baptiſm of Water was not peculiar to *John* the *Baptiſt*, for it was alſo of Chriſt, and miniſtred by his command; it was common to both; and therefore the Baptiſm of Water is the leſs principal here. Something diſtinct from it is here intended. Now if we add to theſe words, That S. *John* tells of another Baptiſm which was Chriſt's peculiar, *He ſhall baptize you with the Holy Ghoſt and with Fire*; That theſe words were *literally* verified upon the Apoſtles in Pentecoſt, and afterwards upon all the Baptized in *Spiritual effect*, (who, beſides the Baptiſm of Water, diſtinctly had the Baptiſm of the Spirit in Confirmation:) it will follow that of neceſſity this muſt be the meaning and the verification of theſe words of our Bleſſed Saviour to *Nicodemus*, which muſt mean a double Baptiſm: *Tranſibimus per aquam & ignem, antequam veniemus in refrigerium*, We muſt paſs through Water and Fire, before we enter into Reſt; that is, We muſt firſt be Baptized with Water, and then with the Holy Ghoſt, who firſt deſcended in Fire; that is, the only way to enter into Chriſt's Kingdom is by theſe two Doors of *the Tabernacle, which God hath pitched, and not Man*, firſt by *Baptiſm*, and then by *Confirmation*; firſt by *Water*, and then by the *Spirit*.

The Primitive Church had this Notion ſo fully amongſt them, that the Author of the Apoſtolical Conſtitutions attributed to S. *Clement*, who was S. *Paul's* Scholar, affirms, That a man is made a perfect Chriſtian (meaning Ritually and Sacramentally, and by all exterior ſolemnity) by the Water of Baptiſm and Confirmation of the Biſhop: and from theſe words of Chriſt now alledged, derives the uſe and inſtitution

S. Clem. Ep. 4. Conſtit. Apoſt.

of

of the Rite of Confirmation. The ſame ſence of theſe words is given to us by S. *Cyprian*, who intending to prove the inſufficiency of one without the other, ſays, *Tunc enim plenè Sanctificari & eſſe Dei filii poſſunt, ſi Sacramento utroque naſcantur, cùm ſcriptum ſit, Niſi quis natus fuerit ex aqua & Spiritu, non poteſt intrare in regnum Dei.* Then they may be fully Sanctified and become the Sons of God, if they be born with both the Sacraments, or Rites; for it is written, *Unleſs a man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* The ſame alſo is the Commentary of * *Euſebius Emiſſenus*; and S. ‖ *Auſtin* tells, That although ſome underſtand theſe words only of Baptiſm, and others of the Spirit only, *viz.* in Confirmation; yet others (and certainly much better) underſtand *utrumque Sacramentum*, both the Myſteries, of Confirmation as well as Baptiſm. * *Amalarius Fortunatus* brings this very Text to reprove them that neglect the Epiſcopal Impoſition of Hands: [“Concerning them who by negligence loſe the Biſhop's preſence, and re-“ceive not the Impoſition of his Hands, it is to be conſidered, leſt in juſtice “they be condemned, in which they exerciſe Juſtice negligently, becauſe they “ought to make haſte to the Impoſition of Hands; becauſe Chriſt ſaid, *Unleſs a man* “*be born again of Water and the Spirit, he cannot enter into the Kingdom of God*: And “as he ſaid this, ſo alſo he ſaid, *Unleſs your Righteouſneſs exceed the righteouſneſs* “*of the Scribes and Phariſees, ye ſhall not enter into the Kingdom of Hea-*“*ven.*]

Ad Stephanum.

* Homil. in Dominic. prim. poſt Aſcenſ.

‖ Epiſt. 108. ad Seleuciamum.

* L. c. 27.

To this I foreſee two Objections may be made. Firſt, That Chriſt did not inſtitute Confirmation in this place, becauſe Confirmation being for the gift of the Holy Ghoſt, who was to come upon none of the Apoſtles till *Jeſus* was glorified, theſe words ſeem too early for the conſigning an Effect that was to be ſo long after, and a Rite that could not be practiſed till many intermedial events ſhould happen. So ſaid the Evangeliſt, *The Holy Ghoſt was come upon none of them, becauſe Jeſus was not yet glorified*; intimating that this great Effect was to be in after-time: and it is not likely that the Ceremony ſhould be ordained before the Effect it ſelf was ordered and provided for; that the Solemnity ſhould be appointed before proviſions were made for the Myſtery; and that the outward, which was wholly for the inward, ſhould be inſtituted before the inward and principal had its abode amongſt us.

John 7. 39.

To this I anſwer, Firſt, That it is no unuſual thing; for Chriſt gave the Sacrament of his Body before his Body was given; the Memorial of his Death was inſtituted before his Death. 2. Confirmation might here as well be inſtituted as Baptiſm, and by the ſame reaſon that the Church from theſe words concludes the neceſſity of one, ſhe may alſo infer the deſignation of the other; for the effect of Baptiſm was at that time no more produced than that of Confirmation. Chriſt had not yet purchaſed to himſelf a Church, he had not wrought remiſſion of ſins to all that believe on him; the Death of Chriſt was not yet paſſed, into which Death the Chriſtian Church was to be Baptized. 3. Theſe words are ſo an inſtitution of Confirmation, as the ſixth Chapter of S. *John* is of the bleſſed Euchariſt: It was *deſignativa*, not *ordinativa*, it was in deſign, not in preſent command; here it was preached, but not reducible to practice till its proper ſeaſon. 4. It was like the words of Chriſt to S. *Peter*, *When thou art converted, confirm thy Brethren.* Here the command was given, but that Confirmation of his Brethren was to be performed in a time relative to a ſucceeding accident. 5. It is certain that long before the event and Grace was given, Chriſt did ſpeak of the Spirit of Confirmation, that Spirit which was to deſcend in *Pentecoſt*, which all they were to receive who ſhould believe on him, which whoſoever did receive, *out of his Belly ſhould flow Rivers of Living Waters*, as is to be read in that place of S. *John* now quoted. 6. This predeſignation of the Holy Spirit of Confirmation was preſently followed by ſome little antepaſt and *donatiola*, or little givings of the Spirit; for our Bleſſed Saviour gave the Holy Ghoſt three ſeveral times. Firſt, ἀμυδρῶς *obſcurely*, and by intimation and ſecret vertue, then when he ſent them to heal the ſick, and anoint them with Oil in the Name of the Lord. Secondly, ἐκλυπροτέρως *more expreſly* and ſignally after the Reſurrection, when he took his leave of them, and ſaid, *Receive ye the Holy Ghoſt*: And this was to give them a power of miniſtring Remiſſion of ſins, and therefore related to Baptiſm and the miniſteries of Repentance. But, Thirdly, he gave it τελειοτέρως *more perfectly*, and this was the Spirit of Confirmation; for he was not at all until now, οὔπω γὰρ ἦν πνεῦμα ἅγιον, ſays the Text, *The Holy Ghoſt was not yet*: So almoſt all the *Greek* Copies Printed and Manuſcript; and ſo S. *Chryſoſtom*, *Athanaſius*, *Cyril*, *Ammonius* in the *Catena* of the *Greeks*, *Leontius*, *Theophylact*, *Euthymius*,

1. 2. 3. 4. 5. 6.

Chap. 7. v. 38.

* *Qu. 9. ad Heditiam.* ‖ *In Joan. tract. 22.*

mius, and all the *Greek* Fathers read it; ſo S. * *Hierom* and S. ‖ *Auſtin* among the *Latines*, and ſome *Latin Tranſlations* read it. Our Tranſlations read it, *The Holy Ghoſt was not yet given*, was not ὃν αὐτοῖς *in them*, as ſome few *Greek* Copies read it: but the meaning is alike, Confirmation was not yet actual, the Holy Spirit, *viz.* of Confirmation, was not yet come upon the Church: but it follows not but he was long before promiſed, deſigned and appointed, ſpoken of and declared. * The firſt of theſe Collations had the Ceremony of Chriſm or Anointing joyned with it, which the Church in proceſs of time transferred into her uſe and miniſtery: yet it is the laſt only that Chriſt paſſed into an Ordinance for ever; it is this only which is the Sacramental conſummation of our Regeneration in Chriſt; for in this the Holy Spirit is not only ἐνεργείᾳ παρὸν *preſent by his power*, but preſent ὐσιωδῶς, ὡς ἄν εἴποι τις συγγινόμενόν τε καὶ πολιτευόμενον, as S. *Gregory Nazianzen* expreſſes it, to dwell with us, to converſe with us, and to abide for ever; ὃ ἐξέχεε ἐφ' ἡμᾶς πλουσίως· ſo S. *Paul* deſcribes this Spirit of Confirmation, the Spirit *which he hath poured forth upon us richly* or *plentifully*, that is, in great meaſures, and to the full conſummation of the firſt myſteries of our Regeneration. Now becauſe Chriſt is the great Fountain of this Bleſſing to us, and he it was who ſent his Father's Spirit upon the Church, himſelf beſt knew his own intentions, and the great Bleſſings he intended to communicate to his Church, and therefore it was moſt agreeable that from his Sermons we ſhould learn his purpoſes and his bleſſing, and our duty. Here *Chriſt* declared *rem Sacramenti*, the ſpiritual Grace which he would afterwards impart to his Church by exterior Miniſtery, in this as in all other Graces, Myſteries and Rituals Evangelical: *Niſi quis, Unleſs a man be born both of Water and the Spirit, he cannot enter into the Kingdom of God.*

But the next Objection is yet more material. 2. For if this be the meaning of our Bleſſed Saviour, then Confirmation is as neceſſary as Baptiſm, and without it ordinarily no man can be ſaved. The Solution of this will anſwer a Caſe of Conſcience, concerning the neceſſity of Confirmation; and in what degree of duty and diligence we are bound to take care that we receive this Holy Rite. I anſwer therefore, that *entring into the Kingdom of God*, is being admitted into the Chriſtian Church and warfare, to become Sons of God, and Souldiers of *Jeſus Chriſt*. And though this be the outward Door, and the firſt entrance into Life, and conſequently the King's high-way, and the ordinary means of Salvation; yet we are to diſtinguiſh the external Ceremony from the internal Myſtery: The *Niſi quis* is for this, not for that; and yet that alſo is the ordinary way. *Unleſs a man be baptized*, that is, unleſs he be *indeed regenerate*, he cannot be ſav'd: and yet Baptiſm, or the outward waſhing, is the Solemnity and Ceremony of its ordinary miniſtration; and he that neglects this, when it may be had, is not indeed Regenerate; he is not *renewed in the ſpirit of his Mind*, becauſe he neglects God's way, and therefore can as little be ſav'd as he who, having receiv'd the External Sacrament, puts a bar to the intromiſſion of the Inward Grace. Both cannot always be had; but when they can, although they are not equally valuable in the nature of the Thing, yet they are made equally neceſſary by the Divine Commandment. And in this there is a great, but general, miſtake in the doctrine of the Schools, diſputing concerning what Sacraments are neceſſary *neceſſitate medii*, that is, as neceſſary Means, and what are neceſſary by the neceſſity of Precept, or Divine Commandment. For although a leſs reaſon will excuſe from the actual ſuſception of ſome than of others, and a leſs diligence for the obtaining of one will ſerve than in obtaining of another, and a ſupply in one is eaſier obtained than in another; yet no Sacrament hath in it any other neceſſity than what is made merely by the Divine Commandment. But the grace of every Sacrament, or Rite or Myſtery which is of Divine ordinance is neceſſary indiſpenſably, ſo as without it no man can be ſav'd. And this difference is highly remarkable in the words of Chriſt recorded by S. *Mark*, *He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.* Baptiſm it ſelf, as to the external part, is not neceſſary *neceſſitate medii*, or indiſpenſably; but baptiſmal Faith for the remiſſion of ſins in perſons capable, that indeed is neceſſary: for Chriſt does not ſay that the want of Baptiſm damns as the want of Faith does; and yet both Baptiſm and Faith are the ordinary way of Salvation, and both neceſſary; Baptiſm, becauſe it is ſo by the Divine *Commandment*, and Faith as a *neceſſary means* of Salvation, in the very Oeconomy and diſpenſation of the Goſpel. Thus it is alſo in the other Sacrament; *Unleſs we eat the fleſh of the Son of Man, and drink his blood, we have no life in us*: and yet God forbid that every man that is not Communicated ſhould die eternally. But it means plainly, that without receiving Chriſt, as he is by God's intention intended we ſhould

Mark 16. 16.

John 6.

receive

receive him in the Communion, we have no life in us. Plainly thus, Without the Internal grace we cannot live; and the External miniſtery is the uſual and appointed means of conveying to us the Internal: and therefore although without the External it is poſſible to be ſav'd, when it is impoſſible to be had; yet with the wilful neglect of it we cannot. Thus therefore we are to underſtand the words of Chriſt declaring the neceſſity of both theſe Ceremonies: They are both neceſſary, becauſe they are the means of ſpiritual advantages and graces, and both miniſter to the proper ends of their appointment, and both derive from a Divine Original: but the ritual or ceremonial part in rare emergencies is diſpenſable; but the Grace is indiſpenſable. Without the grace of Baptiſm we ſhall die in our ſins; and without the grace or internal part of Confirmation we ſhall never be able to reſiſt the Devil, but ſhall be taken captive by him at his will. Now the External or Ritual part is the means, the ſeaſon and opportunity of this Grace; and therefore is at no hand to be neglected, leſt we be accounted deſpiſers of the grace, and tempters of God to ways and proviſions extraordinary. For although when without our fault we receive not the Sacramental part, God can and will ſupply it to us out of his own ſtores, becauſe no man can periſh without his own fault; and God can permit to himſelf what he pleaſes, as being Lord of the Grace and of the Sacrament: yet to us he hath given a Law and a Rule; and that is the way of his Church in which all Chriſtians ought to walk. In ſhort, The *uſe* of it is *greatly profitable*; the *neglect* is *inexcuſable*; but the *contempt* is *damnable*. *Tenentur non negligere ſi pateat opportunitas*, ſaid the Biſhops in a Synod at *Paris*: If there be an opportunity, it muſt not be neglected. *Obligantur ſuſcipere, aut ſaltem non contemnere*, ſaid the Synod at *Sens*: They are bound to receive it, or at leaſt not to deſpiſe it. Now he deſpiſes it that refuſes it when he is invited to it, or when it is offered, or that neglects it without cauſe. For *cauſleſly* and *contemptuouſly* are all one. But theſe anſwers were made by gentle *Caſuiſts*: he only values the Grace that deſires it, that longs for it, that makes uſe of all the means of Grace, that ſeeks out for the means, that refuſes no labour, that goes after them as the Merchant goes after Gain: and therefore the *Old Ordo Romanus* admoniſhes more ſtrictly; *Omnino præcavendum eſſe ut hoc Sacramentum Confirmationis non negligatur, quia tunc omne Baptiſma legitimum Chriſtianitatis nomine confirmatur*: We muſt by all means take heed that the Rite of Confirmation be not neglected, becauſe in that every true Baptiſm is ratified and confirmed. Which words are alſo to the ſame purpoſe made uſe of by *Albinus Flaccus*. No man can tell to what degrees of diligence and labour, to what ſufferings or journeyings he is oblig'd for the procuring of this miniſtery: there muſt be *debita ſollicitudo*, a real providential zealous care to be where it is to be had, is the duty of every Chriſtian according to his own circumſtances; but they who will not receive it unleſs it be brought to their doors, may live in ſuch places and in ſuch times where they ſhall be ſure to miſs it, and pay the price of their neglect of ſo great a miniſtery of Salvation. *Turpiſſima eſt jactura quæ per negligentiam fit*, He is a Fool that loſes his good by careleſneſs: But no man is zealous for his Soul, but he who not only omits no opportunity of doing it advantage when it is ready for him, but makes and ſeeks and contrives opportunities. *Si non neceſſitate, ſed incuriâ & voluntate remanſerit*, as S. *Clement*'s expreſſion is, If a man wants it by neceſſity, it may by the overflowings of the Divine Grace be ſupplied; but not ſo if negligence or choice cauſes the omiſſion.

In Offic. Sab. Paſch. poſt orat. quæ dicitur Data confirm.

De Offic. divin. in Sabb. S. Paſch.

Seneca.

3. Our way being made plain, we may proceed to other places of Scripture to prove the Divine Original of Confirmation. It was a Plant of our Heavenly Father's planting, it was a Branch of the Vine, and how it ſprings from the Root *Chriſt Jeſus* we have ſeen; it is yet more viſible as it was dreſſed and cultivated by the Apoſtles. Now as ſoon as the Apoſtles had received the Holy Spirit, they preached and baptized, and the inferior Miniſters did the ſame, and S. *Philip* particularly did ſo at *Samaria*, the Converts of which place received all the Fruits of Baptiſm; but *Chriſtians* though they were, they wanted a τελείωσις, ſomething to make them perfect. The other part of the Narrative I ſhall ſet down in the words of S. *Luke*: *Now when the Apoſtles which were at* Jeruſalem *heard that* Samaria *had received the Word of God, they ſent unto them* Peter *and* John; *Who, when they were come down, prayed for them that they might receive the Holy Ghoſt: For as yet he was fallen upon none of them, only they were Baptized in the Name of the Lord Jeſus. Then laid they their hands on them, and they received the Holy Ghoſt.* If it had not been neceſſary to have added a new ſolemnity and miniſtration, it is not to be ſuppoſed the Apoſtles *Peter* and *John* would have gone from *Jeruſalem* to impoſe hands on the Baptized at *Samaria*. *Id quod decrat à Petro*

Acts 8. v. 14, 15, 16, 17.

Petro & Joanne factum est, ut Oratione pro eis habitâ & manu impositâ, invocaretur & infunderetur super eos Spiritus Sanctus, said S. *Cyprian:* It was not necessary that they should be Baptized again, only that which was wanting was performed by *Peter* and *John*, that by prayer and imposition of hands the Holy Ghost should be invocated and poured upon them. The same also is from this place affirmed by P. *Innocentius* the First, S. *Hierom*, and many others: and in the Acts of the Apostles we find another instance of the celebration of this Ritual and Mystery, for it is signally expressed of the Baptized Christians at *Ephesus*, that S. *Paul* first Baptized them, and then laid his hands on them, and they received the Holy Ghost. And these Testimonies are the great warranty for this Holy Rite. *Quod nunc in confirmandis Neophytis manûs Impositio tribuit singulis, hoc tunc Spiritûs Sancti descensio in credentium populo donavit universis,* said *Eucherius Lugdunensis*, in his Homily of Pentecost: The same thing that is done now in Imposition of hands on single persons, is no other than that which was done upon all Believers in the descent of the Holy Ghost; it is the same Ministery, and all deriving from the same Authority.

Ad Jubaian.

Epist. 1. c. 3. Adv. Luciferian.

Confirmation or Imposition of hands for the collation of the Holy Spirit we see was actually practised by the Apostles, and that even before and after they preached the Gospel to the *Gentiles*; and therefore *Amalarius*, who entred not much into the secret of it, reckons this Ritual as derived from the Apostles *per consuetudinem*, by *Catholick custom*; which although it is not perfectly spoken as to the whole αὐθεντία or Authority of it, yet he places it in the Apostles, and is a witness of the Catholick succeeding custom and practice of the Church of God. Which thing also *Zanchius* observing, though he followed the sentiment of *Amalarius*, and seemed to understand no more of it, yet says well; *Interim* (says he) *exempla Apostolorum & veteris Ecclesiæ vellem pluris æstimari:* I wish that the Example of the Apostles and the Primitive Church were of more value amongst *Christians*. It were very well indeed they were so, but there is more in it than mere Example. These examples of such solemnities productive of such spiritual effects are, as S. *Cyprian* calls them, *Apostolica Magisteria*, the Apostles are our Masters in them, and have given Rules and Precedents for the Church to follow. This is a Christian Law, and *written*, as *all Scriptures are, for our instruction*. But this I shall expresly prove in the next Paragraph.

4. We have seen the Original from Christ, the Practice and exercise of it in the Apostles and the first Converts in Christianity: that which I shall now remark is, that this is established and passed into a Christian Doctrine. The warranty for what I say is the words of S. *Paul*, where the Holy Rite of *Confirmation*, so called from the effect of this ministration, and expressed by the Ritual part of it, *Imposition of Hands*, is reckoned a Fundamental point, θεμέλιον ἐπιθέσεως χειρῶν· *Not laying again the foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptisms, and of laying on of Hands, of Resurrection from the Dead, and Eternal Judgment.* Here are six Fundamental points of S. *Paul*'s Catechism, which he laid as the Foundation or the beginning of the institution of the Christian Church; and amongst these Imposition of hands is reckoned as a part of the Foundation, and therefore they who deny it, dig up Foundations. Now that this *Imposition of hands* is that which the Apostles used in confirming the Baptized, and invocating the Holy Ghost upon them, remains to be proved.

Heb. 6. 1, 2.

For it is true that *Imposition of hands* signifies all Christian Rites except Baptism and the Lord's Supper; not the *Sacraments*, but all the *Sacramentals* of the Church: it signifies Confirmation, Ordination, Absolution, Visitation of the Sick, Blessing single persons, (as Christ did the Children brought to him) and blessing Marriages; all these were usually ministred by Imposition of hands. Now the three last are not pretended to be any part of this Foundation; neither Reason, Authority, nor the Nature of the thing suffer any such pretension: The Question then is between the first three.

First, *Absolution of Penitents* cannot be meant here, not only because we never read that the Apostles did use that *Ceremony* in their Absolutions; but because the Apostle speaking of the Foundation in which Baptism is, and is reckoned one of the principal parts in the Foundation, there needed no Absolution but Baptismal, for they and we believing *one Baptism for the Remission of Sins*, this is all the Absolution that can be at first and in the Foundation. The other was *secunda post naufragium tabula*, it came in after, when men had made a shipwrack of their good *conscience*, and were, as S. *Peter* says, λήθην λαβόντες τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν, *forgetful of the former cleansing and purification and washing of their old sins.*

Symbol. Nicæn. & C P.

2 Pet. 1. 9.

Secondly,

Secondly, It cannot be meant of *Ordination*; and this is alſo evident. 1. Becauſe the Apoſtle ſays he would thence-forth leave to ſpeak of the Foundation, and go on to perfection, that is, to higher Myſteries. Now in Rituals, of which he ſpeaks, there is none higher than *Ordination*. 2. The Apoſtle ſaying he would ſpeak no more of Impoſition of Hands, goes preſently to diſcourſe of the myſteriouſneſs of the Evangelical Prieſthood, and the honour of that vocation; by which it is evident he ſpake nothing of Ordination in the Catechiſm or Narrative of Fundamentals. 3. This alſo appears from the context, not only becauſe *Laying on of hands* is immediately ſet after *Baptiſm*, but alſo becauſe in the very next words of his Diſcourſe he does enumerate and apportion to *Baptiſm* and *Confirmation* their proper and proportioned effects: to *Baptiſm*, *illumination*, according to the perpetual ſtyle of the Church of God, calling *Baptiſm* φωτισμὸν *an enlightning*; and to *Confirmation* he reckons *taſting the Heavenly gift*, and *being made partakers of the Holy Ghoſt*; by the thing ſignified declaring the Sign, and by the myſtery the Rite. Upon theſe words S. *Chryſoſtom* diſcourſing, ſays, "That all theſe are Fundamental Articles; that is, that we ought "to Repent from dead works, to be Baptized into the Faith of Chriſt, and be made "worthy of the gift of the Spirit, who is given by Impoſition of Hands, and we are "to be taught the myſteries of the Reſurrection and Eternal Judgment. *This Catechiſm* (ſays he) *is perfect*: ſo that if any man have Faith in God, and being *baptized* is alſo *confirmed*, and ſo taſtes the Heavenly giſt and partakes of the Holy Ghoſt, and by hope of the Reſurrection taſtes of the good things of the World to come, if he falls away from this ſtate, and turns Apoſtate from this whole Diſpenſation, digging down and turning up theſe Foundations, he ſhall never be built again, he can never be Baptized again, and never be Confirmed any more; God will not begin again, and go over with him again, he cannot be made a Chriſtian twice: If he remains upon theſe Foundations, though he ſins, he may be renewed διὰ μετάνοιαν by *Repentance*, and by a Reſuſcitation of the Spirit, if he have not wholly quenched him; but if he renounces the whole Covenant, diſown and cancel theſe Foundations, he is deſperate, he can never be renewed εἰς μετάνοιαν *to the Title and Oeconomy of Repentance*. This is the full explication of this excellent place, and any other ways it cannot reaſonably be explicated: but therefore into this place any notice of Ordination cannot come, no Sence, no Myſtery can be made of it or drawn from it; but by the interpoſition of Confirmation the whole context is clear, rational, and intelligible.

This then is that Impoſition of hands of which the Apoſtle ſpeaks. *Unus hic locus abunde teſtatur*, &c. ſaith *Calvin*: This one place doth abundantly witneſs that the original of this Rite or Ceremony was from the Apoſtles; ἔτω γὰρ τὸ πνεῦμα ἐλάμβανον, ſaith S. *Chryſoſtom*, for by this Rite of Impoſition of hands they receiv'd the Holy Ghoſt. For though the Spirit of God was given extra-regularly, and at all times, as God was pleas'd to do great things; yet this Impoſition of hands was διακονία πνεύματος, this was *the Miniſtery of the Spirit*. For ſo we receive Chriſt when we hear and obey his word: we eat Chriſt by Faith, and we live by his Spirit; and yet the Bleſſed Euchariſt is διακονία σώματος καὶ αἵματος, *the miniſtery of the Body and Blood of Chriſt*. Now as the Lord's Supper is appointed *ritually* to convey Chriſt's Body and Bloud to us; ſo is Confirmation ordain'd *ritually* to give unto us the Spirit of God. And though by accident and by the overflowings of the Spirit it may come to paſs that a man does receive perfective graces alone, and without Miniſteries external: yet ſuch a man without a miracle is not a perfect Chriſtian *ex ſtatuum vitæ diſpoſitione*; but in the ordinary ways and appointment of God, and until he receive this Impoſition of hands, and be Confirmed, is to be accounted an imperfect Chriſtian. But of this afterwards. *In hunc locum.*

I ſhall obſerve one thing more out of this teſtimony of S. *Paul*. He calls it *the Doctrine of Baptiſms and Laying on of hands*: by which it does not only appear to be a laſting miniſtery, becauſe no part of the Chriſtian *Doctrine* could change or be aboliſhed; but hence alſo it appears to be of Divine inſtitution. For if it were not, S. *Paul* had beed guilty of that which our Bleſſed Saviour reproves in the Scribes and Phariſees, and ſhould have *taught for Doctrines the Commandments of Men*. Which becauſe it cannot be ſuppos'd, it muſt follow, that this *Doctrine* of Confirmation or *Impoſition of hands* is Apoſtolical and Divine. The Argument is clear, and not eaſie to be reprov'd.

SECT.

SECT. II.

The Rite of Confirmation is a perpetual and never-ceaſing Miniſtery.

YEA, but what is this to us? It belong'd to the days of wonder and extraordinary: The Holy Ghoſt breath'd upon the Apoſtles and Apoſtolical men; but then he breath'd his laſt: *recedente gratiâ, receſſit diſciplina*; when the Grace departed, we had no further uſe of the Ceremony. In anſwer to this I ſhall φιλαῖς ἐννοίαις, by divers particulars evince plainly, that this Miniſtery of Confirmation was not temporary and relative only to the Acts of the Apoſtles, but was to deſcend to the Church for ever. This indeed is done already in the preceding Section; in which it is clearly manifeſted, that Chriſt himſelf made the Baptiſm of the Spirit to
John 3.5. be neceſſary to the Church. He declar'd the fruits of this Baptiſm, and did particularly relate it to the deſcent of the Holy Spirit upon the Church at and after that glorious *Pentecoſt*. He ſanctified it, and commended it by his Example; juſt as in order to Baptiſm he ſanctified the *Floud* Jordan, *and all other waters, to the myſtical waſhing away of ſin, viz.* by his great Example, and fulfilling this righteouſneſs alſo. This Doctrine the Apoſtles firſt found in their own perſons and Experience, and practiſed to all their Converts after Baptiſm by a ſolemn and external Rite; and all this paſſed into an Evangelical Doctrine, the whole myſtery being ſignified by the external Rite in the words of the Apoſtle, as before it was by Chriſt expreſſing only the internal; ſo that there needs no more ſtrength to this Argument. But that there may be wanting no moments to this truth, which the Holy Scripture affords, I ſhall add more weight to it: And,

1. The Perpetuity of this Holy Rite appears, becauſe this great Gift of the Holy Ghoſt was promiſed *to abide with the Church for ever.* And when the *Jews* heard the Apoſtles ſpeak with Tongues at the firſt and miraculous deſcent of the Spirit in Pente-
Acts 2.38. coſt, to take off the ſtrangeneſs of the wonder and the envy of the power, S. *Peter* at that very time tells them plainly, *Repent and be Baptized every one of you,* ----- *and ye ſhall receive the gift of the Holy Ghoſt.* ἴκας & ὑμεῖς· not the meaneſt perſon amongſt you all but ſhall receive this great thing which ye obſerve us to have received; and not only you, but your Children too; not your Children of this Generation only, *ſed Nati natorum, & qui naſcentur ab illis*, but your Children for ever: *For the pro-*
*v.*39. *miſe is to you and to your children, and to all that are afar off, even to as many as the Lord our God ſhall call.* Now then let it be conſidered.

1. This gift is by Promiſe; by a promiſe not made to the Apoſtles alone, but to all; to all for ever.

2. Conſider here at the very firſt as there is a *verbum*, a word of promiſe, ſo there is *ſacramentum* too: (I uſe the word, as I have already premoniſhed, in a large ſence only, and according to the ſtyle of the Primitive Church) It is a Rite partly Moral, partly Ceremonial; the firſt is Prayer, and the other is Laying on of the hands: and to an effect that is but tranſient and extraordinary, and of a little abode, it is not eaſie to be ſuppoſed that *ſuch a Solemnity* ſhould be appointed. I ſay, *ſuch a Solemnity*; that is, it is not imaginable that a ſolemn Rite annexed to a perpetual Promiſe ſhould be tranſient and temporary, for by the nature of Relatives they muſt be of equal abode. The Promiſe is of a thing for ever; the Ceremony or Rite was annexed to the Promiſe, and therefore this alſo muſt be for ever.

3. This is atteſted by S. *Paul*, who reduces this Argument to this Myſtery, ſay-
Epheſ. 1.13. ing, *In whom after that ye believed, ſignati eſtis Spiritu Sancto promiſſionis, ye were ſealed by that Holy Spirit of promiſe.* He ſpake it to the *Epheſians*, who well under-
* *Acts* 19.6. ſtood his meaning by remembring what was done to themſelves by the Apoſtles * but a while before, who after they had *Baptized* them did *lay their hands upon them*, and ſo they were ſealed, and ſo they received the Holy Spirit of promiſe; for here the very matter of Fact is the cleareſt Commentary on S. *Paul*'s words: The Spirit which was promiſed to all Chriſtians they then received, when they were conſigned, or had

had the Ritual ſeal of Confirmation by Impoſition of hands. One thing I ſhall remark here, and that is, that this and ſome other words of Scripture relating to the Sacraments or other Rituals of Religion do principally mean the Internal Grace, and our conſignation is by a ſecret power, and the work is within; but it does not therefore follow that the External Rite is not alſo intended: for the Rite is ſo wholly for the Myſtery, and the Outward for the Inward, and yet by the Outward God ſo uſually and regularly gives the Inward, that as *no man is to rely upon the External Miniſtery*, as if the *opus operatum* would do the whole Duty; ſo *no man is to neglect the External, becauſe the Internal is the more principal.* The miſtake in this particular hath cauſed great contempt of the Sacraments and Rituals of the Church, and is the ground of the *Socinian* Errors in theſe Queſtions.

But 4. What hinders any man from a quick conſent at the firſt repreſentation of theſe plain reaſonings and authorities? Is it becauſe there were extraordinary effects accompanying this Miniſtration, and becauſe now there are not, that we will ſuppoſe the whole Oeconomy muſt ceaſe? If this be it, and indeed this is all that can be ſuppoſed in oppoſition to it, it is infinitely vain.

1. Becauſe theſe extraordinary effects did continue even after the death of all the Apoſtles. S. *Irenæus* ſays they did continue even to his time, even the greateſt inſtance of Miraculous power: *Et in fraternitate, ſæpiſſime propter aliquid neceſſarium, eâ quæ eſt in quoquo loco Univerſâ Eccleſiâ poſtulante per jejunium & ſupplicationem multam, reverſus eſt ſpiritus*, &c. When God ſaw it neceſſary, and the Church prayed and faſted much, they did miraculous things, even of reducing the ſpirit to a dead man. 1. *Lib. 2. cap. 57.*

2. In the days of the Apoſtles the Holy Spirit did produce miraculous effects, but neither always, nor at all in all men: *Are all workers of Miracles? do all ſpeak with Tongues? do all interpret? can all heal?* No, *the Spirit bloweth where he liſteth*, and as he liſteth; he gives Gifts to all, but to ſome after this manner, and to ſome after that. 2. *1 Cor. 12. 29.*

3. Theſe Gifts were not neceſſary at all times any more than to all perſons; but the Promiſe did belong to all, and was made to all, and was performed to all. In the days of the Apoſtles there was an *Effuſion* of the Spirit of God, it ran over, it was for themſelves and others, it wet the very ground they trode upon, and made it fruitful; but it was not to all in like manner, but there was alſo then, and ſince then, a *Diffuſion* of the Spirit, *tanquam in pleno*. S. *Stephen* was full of the Holy Ghoſt, *he was full of faith and power*: The Holy Ghoſt was given to him to fulfil his Faith principally, the working Miracles was but collateral and incident. But there is alſo an *Infuſion* of the Holy Ghoſt, and that is to all, and that is for ever: *The manifeſtation of the Spirit is given to every man to profit withall*, ſaith the Apoſtle. And therefore if the Grace be given to all, there is no reaſon that the Ritual miniſtration of that Grace ſhould ceaſe, upon pretence that the Spirit is not given extraordinarily. 3. *Acts 6. 8.* *1 Cor. 12. 7.*

4. Theſe extraordinary Gifts were indeed at firſt neceſſary: *In the beginnings always appear the ſenſible viſions of ſpiritual things for their ſakes who cannot receive the underſtanding of an incorporeal Nature; that if afterward they be not ſo done, they may be believed by thoſe things which were already done*, ſaid S. *Chryſoſtom* in the place before quoted; that is, theſe viſible appearances were given at firſt by reaſon of the imperfection of the ſtate of the Church, but the greater Gifts were to abide for ever: and therefore it is obſervable that S. *Paul* ſays that the gift of Tongues is one of the leaſt and moſt uſeleſs things; a mere Sign, and not ſo much as a Sign to Believers, but to Infidels and Unbelievers; and before this he greatly prefers the gift of Propheſying or Preaching, which yet, all Chriſtians know, does abide with the Church for ever. 4. *In Matthæum.*

5. To every ordinary and perpetual Miniſtery at firſt there were extraordinary effects and miraculous conſignations. We find great parts of Nations converted at one Sermon. Three thouſand Converts came in at once Preaching of S. *Peter*, and five thouſand at another Sermon: and perſons were miraculouſly cured by the Prayer of the Biſhop in his viſitation of a ſick Chriſtian; and Devils caſt out in the converſion of a ſinner; and Blindneſs cur'd at the Baptiſm of S. *Paul*; and *Æneas* was healed of a Palſie at the ſame time he was cur'd of his Infidelity; and *Eutychus* was reſtor'd to life at the Preaching of S. *Paul*. And yet that now we ſee no ſuch Extraordinaries, it follows not that the Viſitation of the ſick, and Preaching Sermons, and Abſolving Penitents are not ordinary and perpetual miniſtrations: and therefore to fanſy that invocation of the Holy Spirit and Impoſition of hands is to ceaſe when the extraordinary 5.

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nary and temporary contingencies of it are gone, is too trifling a fancy to be put in balance againſt ſo Sacred an Inſtitution relying upon ſo many Scriptures.

6. 6. With this Objection ſome vain perſons would have troubled the Church in S. *Auſtin*'s time; but he conſidered it with much indignation, writing againſt the *Donatiſts*. His words are theſe: *At the firſt times the Holy Spirit fell upon the Believers, and they ſpake with Tongues which they had not learned, according as the Spirit gave them utterance. They were Signs fitted for the ſeaſon; for ſo the Holy Ghoſt ought to have ſignified in all Tongues, becauſe the Goſpel of God was to run through all the Nations and Languages of the World: ſo it was ſignified, and ſo it paſs'd through. But is it therefore expected that they upon whom there is Impoſition of hands that they might receive the Holy Ghoſt, that they ſhould ſpeak with Tongues? Or when we lay hands on Infants, does every one of you attend to hear them ſpeak with Tongues? And when he ſees that they do not ſpeak with Tongues, is any of you of ſo perverſe a heart as to ſay, They have not received the Holy Ghoſt; for if they had received him, they would ſpeak with Tongues, as it was done at firſt? But if by theſe Miracles there is not now given any teſtimony of the preſence of the Holy Spirit, how doth any one know that he hath received the Holy Ghoſt? Interroget cor ſuum, Si diligit fratrem, manet Spiritus Dei in illo.* It is true, the Gift of Tongues doth not remain, but all the greater Gifts of the Holy Spirit remain with the Church for ever; Sanctification and Power, Fortitude and Hope, Faith and Love. Let every man ſearch his Heart, and ſee if he belongs to God; whether the *love of God be not ſpread in his heart by the Spirit of God:* Let him ſee if he be not patient in Troubles, comforted in his Afflictions, bold to confeſs the Faith of Chriſt crucified, zealous of Good works. Theſe are the miracles of Grace, and the mighty powers of the Spirit, according to that ſaying of Chriſt, *Theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall tread on Serpents, they ſhall drink poiſon, and it ſhall not hurt them; and they ſhall lay their hands on the ſick, and they ſhall recover.* That which we call the Miraculous part is the leſs power; but to caſt out the Devil of Luſt, to throw down the Pride of *Lucifer*, to tread on the great Dragon, and to triumph over our Spiritual enemies, to cure a diſeaſed Soul, to be unharmed by the poiſon of Temptation, of evil Examples and evil Company: theſe are the true ſigns that ſhall follow them that truly and rightly believe on the Name of the Lord *Jeſus*; this is *to live in the Spirit*, and *to walk in the Spirit*; this is more than to receive the Spirit to a power of Miracles and ſupernatural products in a natural matter: For this is *from a ſupernatural principle* to receive *ſupernatural aids* to a *ſupernatural end* in the *Diviner ſpirit* of a man; and this being more miraculous than the other, it ought not to be pretended that the diſcontinuance of extraordinary Miracles ſhould cauſe the diſcontinuance of an ordinary Miniſtration; and this is that which I was to prove.

Tract. 6. in Canonicam Joan. circa med. & lib. 3. cont. Donatiſt. c. 6.

Mark 16. 17.

7. 7. To which it is not amiſs to add this Obſervation, that *Simon Magus* offered to buy this power of the Apoſtles, that he alſo by laying on of hands might thus miniſter the Spirit. Now he began this ſin in the Chriſtian Church, and it is too frequent at this day: but if all this power be gone, then nothing of that ſin can remain; if the ſubject matter be removed, then the appendant crime cannot abide, and there can be no Simony, ſo much as by participation; and whatever is or can be done in this kind, is no more of this Crime than Drunkenneſs is of Adultery; it relates to it, or may be introductive of it, or be ſomething like it. But certainly ſince the Church is not ſo happy as to be intirely free from the Crime of Simony, it will be hard to ſay that the power (the buying of which was the principle of this ſin, and therefore the Rule of all the reſt) ſhould be removed, and the houſe ſtand without a foundation, the relative without the correſpondent, the acceſſary without the principal, and the accident without the ſubject. This is impoſſible, and therefore it remains that ſtill there abides in the Church this power, that by Impoſition of the Hands of fit perſons the Holy Ghoſt is miniſtred. But this will be further cleared in the next Section.

SECT.

Sect. III.

The Holy Rite of Impoſition of Hands for the giving the Holy Spirit, or Confirmation, *was actually continued and practiſed by all the ſucceeding Ages of the pureſt and Primitive* Church.

NExt to the plain words of Scripture, the traditive Interpretation and Practice of the Church of God is the beſt Argument in the World for Rituals and Myſtical miniſtrations; for the Tradition is univerſal, and all the way acknowledged to be derived from Scripture. And although in Rituals the Tradition it ſelf, if it be univerſal and primitive, as this is, were alone ſufficient, and is ſo eſteemed in the Baptiſm of Infants, in the Prieſts conſecrating the Holy Euchariſt, in publick Liturgies, in Abſolution of Penitents, the Lord's Day, Communicating of Women, and the like; yet this Rite of Confirmation being all that, and evidently derived from the practice Apoſtolical, and ſo often recorded in the New Teſtament, both in the Ritual and Myſterious part, both in the Ceremony and Spiritual effect, is a point of as great Certainty as it is of Uſefulneſs and holy deſignation.

Theophilus Antiochenus lived not long after the death of S. *John*, and he derives the name of Chriſtian, which was firſt given to the Diſciples in his City, from this Chriſm or ſpiritual Unction, this Confirmation of baptized perſons; ἡμεῖς τέτυ εἵνεκεν καλόμεθα Χριστιανοὶ, ὅτι Χριόμεθα ἔλαιον Θεῦ, *We are therefore called Chriſtians, becauſe we are anointed with the Unction of God.* Theſe words will be beſt underſtood by the ſubſequent teſtimonies, by which it will appear that Confirmation (for reaſons hereafter mention'd) was for many Ages called Chriſm or Unction. But he adds the Uſefulneſs of it: *For who is there that enters into the World, or that enters into contention or Athletick combats, but is anointed with oil?* By which words he intimates the Unction anciently us'd in Baptiſm, and in Confirmation both: for in the firſt we have our new Birth; in the ſecond we are prepar'd for ſpiritual Combate. *A.D.170.*

Tertullian having ſpoken of the Rites of Baptiſm, proceeds; *Dehinc* (ſaith he) *manus imponitur, per Benedictionem advocans & invitans Spiritum Sanctum: Tunc ille Sanctiſſimus Spiritus ſuper emundata & benedicta corpora libens à Patre deſcendit.* After Baptiſm the hand is impos'd, by Bleſſing calling and inviting the Holy Spirit. Then that moſt Holy Spirit willingly deſcends from the Father upon the Bodies that are cleans'd and bleſſed; that is, firſt baptiz'd, then confirm'd. And again; *Caro ſignatur, ut anima muniatur. Caro manûs impoſitione adumbratur, ut anima Spiritu illuminetur.* The Fleſh is conſign'd, or ſeal'd, (that alſo is one of the known primitive words for Confirmation) that the Soul may be guarded or defended: and the Body is overſhadowed by the Impoſition of hands, that the Soul may be enlightned by the Holy Ghoſt. Nay, further yet, if any man objects that Baptiſm is ſufficient, he anſwers; *It is true, it is ſufficient to them that are to die preſently; but it is not enough for them that are ſtill to live and to fight againſt their ſpiritual Enemies. For in Baptiſm we do not receive the Holy Ghoſt,* (for although the Apoſtles had been baptiz'd, yet the Holy Ghoſt was come upon none of them until *Jeſus* was glorified) *ſed in aqua emundati, ſub Angelo Spiritui Sancto præparamur*; but being cleans'd by Baptiſmal water, we are diſpos'd for the Holy Spirit under the hand of the Angel of the Church, under the Biſhop's hand. And a little after he expoſtulates the Article, *Non licebit Deo in ſuo Organo per manus ſanctas ſublimitatem modulari ſpiritalem?* Is it not lawful for God, by an inſtrument of his own, under Holy hands to accord the heights, and ſublimity of the Spirit? For indeed this is the Divine Order: and therefore *Tertullian* reckoning the happineſs and excellency of the Church of *Rome* at that time, ſays, *She believes in God, ſhe ſigns with Water, ſhe clothes with the Spirit,* (viz. in Confirmation) *ſhe feeds with the Euchariſt, ſhe exhorts to Martyrdom; and againſt this order or Inſtitution ſhe receives no man.* *A.D.200. De Baptiſmo, c.6.* *De Reſur. carn. cap. 8.* *Ubi ſupra de Bapt.* *De Præſcript. cap. 36.*

A.D.250. Epiſt.73. S. *Cyprian*, in his Epiſtle to *Jubaianus*, having urg'd that of the Apoſtles going to *Samaria* to impoſe hands on thoſe whom S. *Philip* had baptized, adds; *Quod nunc quoque apud nos geritur, ut qui in Eccleſia baptizantur, per præpoſitos Eccleſiæ offerantur, & per noſtram orationem ac manûs impoſitionem Spiritum Sanctum conſequantur, & ſignaculo Dominico conſummentur.* Which cuſtom is alſo deſcended to us, that they who are baptiz'd might be brought by the Rulers of the Church, and by *our Prayer and the Impoſition of hands* (ſaid the Martyr-Biſhop) may obtain the Holy Ghoſt, and be conſummated with the Lord's ſignature. And again, *Ungi neceſſe eſt eum qui* *Epiſt.70.&73.* *baptizatus eſt*, &c. *Et ſuper eos qui in Eccleſia baptizati erant, & Eccleſiaſticum & legitimum Baptiſmum conſecuti fuerant, oratione pro iis habitâ, & manu impoſitâ, invocaretur & infunderetur Spiritus Sanctus.* It is neceſſary that every one who is baptiz'd ſhould receive the Unction, that he may be Chriſt's anointed one, and may have in him the grace of Chriſt. They who have receiv'd lawful and Eccleſiaſtical Baptiſm, it is not neceſſary they ſhould be baptiz'd again; but that which is wanting muſt be ſupplied, *viz.* that Prayer being made for them, and Hands impos'd, the Holy Ghoſt be invocated and pour'd upon them.

A.D.200. Apud Euſeb. l. 3.c.17. S. *Clement* of *Alexandria*, a man of venerable Antiquity and Admirable Learning, tells that a certain young man was by S. *John* delivered to the care of a Biſhop, who having baptiz'd him, *Poſtea verò ſigillo Domini, tanquam* * *perfectâ tutâque ejus cuſtodiâ, eum obſignavit*, Afterward he ſealed him with the Lord's ſignature (the Church-word for Confirmation) as with a ſafe and perfect guard.

* Τὸ τέλειον φυλακτήριον.

A.D.210. *Origen* in his ſeventh Homily upon *Ezekiel*, expounding certain myſtical words of the Prophet, ſaith, *Oleum eſt quo vir ſanctus Ungitur, oleum Chriſti, oleum Sanctæ Doctrinæ. Cùm ergò aliquis accepit hoc oleum quo Ungitur Sanctus, id eſt, Scripturam ſanctam inſtituentem quomodo oporteat Baptizari, in nomine Patris, & Filii, & Spiritûs Sancti, & pauca commutans unxerit quempiam, & quodammodo dixerit, Jam non es Catechumenus, conſecutus es lavacrum ſecundæ generationis; talis homo accipit oleum Dei*, &c. *The Unction of Chriſt, of holy Doctrine, is the Oil by which the Holy Man is anointed, having been inſtructed in the Scriptures, and taught how to be Baptized; then changing a few things he ſays to him, Now you are no longer a Catechumen, now you are regenerated in Baptiſm: ſuch a man receives the Unction of God*, viz. He then is to be Confirmed.

De Eccleſ.Hier. c.2. S. *Dionys*, commonly called the *Areopagite*, in his excellent Book of Eccleſiaſtical Hierarchy, ſpeaks moſt fully of the Holy Rite of Confirmation or Chriſm. Having deſcrib'd at large the office and manner of Baptizing the Catechumens, the trine Immerſion, the veſting them in white Garments, he adds, *Then they bring them again to the Biſhop, and he conſigns him* (who had been ſo baptiz'd) θεουργικωτάτῳ μύρῳ, *with the moſt Divinely-operating Unction*, and then gives him the moſt Holy Euchariſt.

Et cap.4. And afterwards he ſays, But even to him who is conſecrated in the moſt holy myſtery of Regeneration, τῷ μύρῳ τελειωτικῇ χείσι, *the perfective Unction of Chriſm* gives to him the advent of the Holy Spirit. And this Rite of Confirmation, then called Chriſm, from the Spiritual Unction then effected, and conſign'd alſo and ſignified by the Ceremony of Anointing externally, which was then the Ceremony of the Church, he calls it ἡ ἱερὰν ἡ θεογενεσίας τελείωσιν, *the holy conſummation of our Baptiſmal Regeneration*; meaning that without this, there is ſomething wanting to the Baptized perſons.

A.D.260. And this appears fully in that famous cenſure of *Novatus* by *Cornelius* Biſhop of *Rome*, reported by * *Euſebius*. *Novatus* had been Baptized in his bed being very ſick and like to die: *but when he recover'd, he did not receive thoſe other things which by the rule of the Church he ought to have receiv'd; neque Domini ſigillo ab Epiſcopo conſignatus eſt*, he was not conſign'd with the Lord's ſignature by the hands of the Biſhop, he was not Confirmed: *Quo non impetrato, quomodo Spiritum Sanctum obtinuiſſe putandus eſt?* Which having not obtain'd, how can he be ſuppos'd to have receiv'd the Holy Spirit? The ſame alſo is ſomething more fully related by *Nicephorus*, but wholly to the ſame purpoſe.

* *Lib.6.Hiſt. Eccleſ.c.43.*

Lib.6 cap.3.

A.D.320. *Melchiades*, in his Epiſtle to the Biſhops of *Spain*, argues excellently about the neceſſity and uſefulneſs of the Holy Rite of Confirmation. [*What does the myſtery of Confirmation profit me after the myſtery of Baptiſm? Certainly we did not receive all in our Baptiſm, if after that Lavatory we want ſomething of another kind. Let your charity attend. As the Military order requires that when the General enters a Souldier into his liſt, he does not only mark him, but furniſhes him with Arms for the Battel: ſo in him that is Baptiz'd this Bleſſing is his Ammunition. You have given* (Chriſt) *a Souldier,*

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give him alſo Weapons. And what will it profit him if a Father gives a great Eſtate to his Son, if he does not take care to provide a Tutor for him? Therefore the Holy Spirit is the Guardian of our Regeneration in Chriſt, he is the Comforter, and he is the Defender.]

I have already alledged the plain Teſtimonies of *Optatus* and S. *Cyril* in the firſt Section. I add to them the words of S. *Gregory Nazianzen* ſpeaking of Confirmation or the Chriſtian ſignature; *Hoc & viventi tibi maximum eſt tutamentum. Ovis enim quæ ſigillo inſignita eſt non facilè patet inſidiis; quæ verò ſignata non eſt facilè à furibus capitur.* This Signature is your greateſt guard while you live. For a Sheep, when it is mark'd with the Maſter's ſign, is not ſo ſoon ſtollen by Thieves; but eaſily if ſhe be not. The ſame manner of ſpeaking is alſo us'd by S. *Baſil*, who was himſelf together with *Eubulus* confirm'd by Biſhop *Maximinus*. *Quomodo curam geret tanquam ad ſe pertinentis Angelus? quomodo eripiat ex hoſtibus, ſi non agnoverit ſignaculum?* How ſhall the Angel know what ſheep belong unto his charge? how ſhall he ſnatch them from the Enemy, if he does not ſee their mark and ſignature? *Theodoret* alſo and *Theophylact* ſpeak the like words: and, ſo far as I can perceive, theſe and the like ſayings are moſt made uſe of by the School-men to be their warranty for an indeleble Character imprinted in Confirmation. I do not intereſt my ſelf in the queſtion, but only recite the Doctrine of theſe Fathers in behalf of the Practice and Uſefulneſs of Confirmation.

A.D.370.

Adhort. ad S. lavacrum.

In cap. 1. ad Epheſ.

I ſhall not need to tranſcribe hither thoſe clear teſtimonies which are cited from the Epiſtles of S. *Clement*, *Urban* the Firſt, *Fabianus* and *Cornelius*; the ſumm of them is in thoſe plaineſt words of *Urban* the Firſt: *Omnes fideles per manûs impoſitionem Epiſcoporum Spiritum Sanctum poſt Baptiſmum accipere debent*; All faithful people ought to receive the Holy Spirit by Impoſition of the Biſhops hands after Baptiſm. Much more to the ſame purpoſe is to be read, collected by *Gratian de Conſecrat. diſt.* 4. *Presbyt. & de Conſecrat. diſt.* 5. *Omnes fideles, & ibid. Spiritus Sanctus.*

S. *Hierom* brings in a *Luciferian* asking, Why he that is Baptiz'd in the Church does not receive the Holy Ghoſt, but by Impoſition of the Biſhop's hands? The anſwer is, *Hanc obſervationem ex Scripturæ authoritate ad Sacerdotii honorem deſcendere, This obſervation for the honour of the Prieſthood did deſcend from the authority of the Scriptures*; adding withall, *it was for the prevention of Schiſms, and that the Safety of the Church did depend upon it.* Exigis ubi ſcriptum eſt? *If you ask where it is written, it is anſwered*, in Actibus Apoſtolorum, *It is written in the Acts of the Apoſtles. But if there were no authority of Scripture for it*, totius orbis in hanc partem conſenſus inſtar præcepti obtineret, *the Conſent of the whole Chriſtian World in this Article ought to prevail as a Commandment.* But here is a twofold Chord, Scripture and Univerſal Tradition; or rather Scripture expounded by an Univerſal traditive interpretation. The ſame obſervation is made from Scripture by S. *Chryſoſtom*: The words are very like thoſe now recited from S. *Hierom*'s Dialogue, and therefore need not be repeated.

Dial. adv. Luciferi.

Homil 18. in Act.

S. *Ambroſe* calls Confirmation *Spiritale ſignaculum quod poſt fontem ſupereſt, ut perfectio fiat*, A ſpiritual Seal remaining after Baptiſm, that Perfection be had. *Oecumenius* calls it τελειότητα, Perfection. *Lavacro peccata purgantur, Chriſmate Spiritus Sanctus ſuperfunditur; utraque verò iſta manu & ore Antiſtitis impetramus*, ſaid *Pacianus* Biſhop of *Barcinona*. In Baptiſm our ſins are cleans'd, in Confirmation the Holy Spirit is pour'd upon us; and both theſe we obtain by the hands and mouth of the Biſhop. And again, *veſtræ plebi unde Spiritus, quam non conſignat unctus Sacerdos?* The ſame with that of *Cornelius* in the caſe of *Novatus* before cited.

Lib. 3. De Sacram. c. 2.

In Hebr. 6.

Lib. 3. cont. Novat.

I ſhall add no more, leſt I overſet the Article, and make it ſuſpicious by too laborious a defence: only after theſe numerous teſtimonies of the Fathers, I think it may be uſeful to repreſent that this Holy Rite of Confirmation hath been decreed by many Councils.

The Council of *Eliberis*, celebrated in the time of P. *Sylveſter* the Firſt, decreed, that whoſoever is Baptiz'd in his ſickneſs, if he recover, *ad Epiſcopum eum perducat, ut per manûs impoſitionem perfici poſſit*; Let him be brought to the Biſhop, that he may be perfected by the Impoſition of hands. To the ſame purpoſe is the 77. *Can. Epiſcopus eos per benedictionem perficere debebit*, The Biſhop muſt perfect thoſe whom the Miniſter Baptiz'd by his Benediction.

Can. 38.

The Council of *Laodicea* decreed ὅτι δεῖ τὸς φωτιζομένους κατὰ τὸ βάπτισμα χρίεσθαι χρίσματι ἐπουρανίῳ, καὶ μετόχους εἶναι τῆς βασιλείας τοῦ Χριστοῦ. All that are Baptized muſt be anointed with the celeſtial Unction, and [ſo] be partakers of the Kingdom of Chriſt.

Can. 48.

Chriſt. All that are ſo, that is, are Confirm'd; for this celeſtial Unction is done by holy Prayers and the invocation of the Holy Spirit: ſo *Zonaras* upon this Canon: All ſuch who have this Unction ſhall reign with Chriſt, unleſs by their wickedneſs they preclude their own poſſeſſions. This Canon was put into the Code of the Catholick Church, and makes the 152. Canon.

Habetur apud Gratian. de Conſecrat. diſt. 5. cap. jejun.

The Council of *Orleans* affirms expreſly, that he who is Baptiz'd cannot be a Chriſtian (meaning according to the uſual ſtyle of the Church, a full and perfect Chriſtian) *niſi confirmatione Epiſcopali fuerit Chriſmatus*, unleſs he have the Unction of Epiſcopal Confirmation.

Cap. 8.

But when the Church had long diſputed concerning the re-baptizing of Hereticks, and made Canons for and againſt it, according as the Hereſies were, and all agreed that if the firſt Baptiſm had been once good, it could never be repeated; yet they thought it fit that ſuch perſons ſhould be Confirm'd by the Biſhop, all ſuppoſing Confirmation to be the perfection and conſummation of the leſs-perfect Baptiſm. Thus the firſt Council of *Arles* decreed concerning the *Arrians*, that if they had been Baptized in the Name of the Father, Son and Holy Ghoſt, they ſhould not be re-baptized. *Manus tantùm eis imponatur, ut accipiant Spiritum Sanctum*; that is, Let them be Confirm'd, let there be Impoſition of hands, that they may receive the Holy Ghoſt.

Can. 17. Can. 7.

The ſame is decreed by the ſecond Council of *Arles* in the caſe of the *Bonaſiact.* But I alſo find it in a greater record, in the General Council of *Conſtantinople*; where Hereticks are commanded upon their Converſion to be received, *ſecundùm conſtitutum Officium*, there was an Office appointed for it; and it is in the *Greeks Euchologion*, *ſigillatos, primò ſcil. Unctos Unguento Chriſmatis*, &c. *& ſignantes eos dicimus, Sigillum doni Spiritûs Sancti.* It is the form of Confirmation uſed to this day in the *Greek* Church.

So many Fathers teſtifying the practice of the Church and teaching this Doctrine, and ſo many more Fathers as were aſſembled in ſix Councils, all giving witneſs to this holy Rite, and that in purſuance alſo of Scripture, are too great a Cloud of Witneſſes to be deſpiſed by any man that calls himſelf a Chriſtian.

SECT. IV.

The BISHOPS *were always, and the only* Miniſters *of* Confirmation.

Homil. 18. in Acta.

SAint *Chryſoſtom* asking the reaſon why the *Samaritans*, who were Baptized by *Philip*, could not from him and by his Miniſtery receive the Holy Ghoſt, anſwers, *Perhaps this was done for the honour of the Apoſtles*, to diſtinguiſh the ſupereminent dignity which they bore in the Church from all inferior Miniſtrations: but this anſwer not ſatisfying, he adds, *Hoc donum non habebat, erat enim ex Septem illis, id quod magis videtur dicendum. Unde, meâ ſententiâ, hic* Philippus *unus ex ſeptem erat, ſecundus à* Stephano; *ideo & Baptizans Spiritum Sanctum non dabat, neque enim facultatem habebat, hoc enim donum ſolorum Apoſtolorum erat.* This Gift they had not who Baptized the *Samaritans*, which thing is rather to be ſaid than the other: for *Philip* was one of the Seven, and in my opinion next to S. *Stephen*; therefore though he Baptized, yet he gave not the Holy Ghoſt; for he had no power ſo to do, for this Gift was proper only to the Apoſtles. *Nam virtutem quidem acceperant (Diaconi) faciendi Signa, non autem dandi aliis Spiritum Sanctum; igitur hoc erat in Apoſtolis ſingulare, unde & præcipuos, & non alios, videmus hoc facere.* The Miniſters that Baptized had a power of doing Signs and working Miracles, but not of giving the Holy Spirit; therefore this Gift was peculiar to the Apoſtles, whence it comes to paſs that we ſee the * chiefs in the Church, and no other, to do this.

* τὰς κορυφαίους.

Cap. 5. Eccleſ. Hier.

S. *Dionys* ſays, χρεία τῶ Ἀρχιερέως ἔϛαι, There is need of a Biſhop to Confirm the Baptized, αὐτὴ γὰρ ἦν ἡ ἀρχαία συνήθεια, for this was the ancient cuſtom of the Church: And this was wont to be done by the Biſhops, for conſervation of Unity in the Church of Chriſt, ſaid S. *Ambroſe*; *A ſolis Epiſcopis, By Biſhops only*, ſaid S. *Auſtin*; For *the Biſhops ſucceeded in the place* and ordinary Office *of the Apoſtles*, ſaid S. *Hierom.*

In Heb. 6. Q. 44. in N. T.

S. *Hierom.* And therefore in his Dialogue againſt the *Luciferians* it is ſaid [That this obſervation for the honour of the Prieſthood did deſcend, that the Biſhops only might by Impoſition of Hands confer the Holy Ghoſt; that it comes from Scripture, that it is written in the Acts of the Apoſtles, that it is done for the prevention of Schiſms, that the ſafety of the Church depends upon it.]

But the words of P. *Innocentius* I. in his firſt Epiſtle and third Chapter, and publiſhed in the firſt Tome of the Councils, are very full to this particular. *De conſignandis Infantibus, manifeſtum eſt non ab alio quàm ab Epiſcopo fieri licere; nam Preſbyteri, licèt ſint Sacerdotes, Pontificatûs tamen apicem non habent: hæc autem Pontificibus ſolis deberi, ut vel conſignent, vel paracletum Spiritum tradant, non ſolùm conſuetudo Eccleſiaſtica demonſtrat, verùm & illa lectio Actuum Apoſtolorum, quæ aſſerit* Petrum & Joannem *eſſe directos, qui jam Baptizatis traderent Spiritum Sanctum.* Concerning Confirmation of Infants, it is manifeſt, it is not Lawful to be done by any other than by the Biſhop; for although the Preſbyters be Prieſts, yet they have not the Summity of Epiſcopacy: But that theſe things are only due to Biſhops, is not only demonſtrated by the cuſtom of the Church, but by that of the Acts of the Apoſtles, where *Peter* and *John* were ſent to miniſter the Holy Ghoſt to them that were Baptized. * *Optatus* proves *Macarius* to be no Biſhop, becauſe he was not converſant in the Epiſcopal Office, and Impoſed hands on none that were Baptized. *Hoc unum à majoribus fit, id eſt, à ſummis Pontificibus, quod à minoribus perfici non poteſt,* ſaid P. *Melchiades:* This (of Confirmation) is only done by the greater Miniſters, that is, by the Biſhops, and cannot be done by the leſſer. This was the conſtant Practice and Doctrine of the Primitive Church, and derived from the practice and tradition of the Apoſtles, and recorded in their Acts written by S. *Luke.* For this is our great Rule in this caſe, what they did in Rituals and conſigned to Poſterity is our Example and our warranty: we ſee it done thus, and by theſe men, and by no others, and no otherwiſe, and we have no other authority, and we have no reaſon to go another way. The ἄνδρες ἡγέμυοι in S. *Luke*, the χορυφαῖοι in S. *Chryſoſtom*, the πρέσβυ in *Philo*, and the πρεσβύτατος, the chief Governour in *Eccleſiaſticals*, his Office is τὰ μὴ γνώρεμα ἐν τοῖς βίβλοις ἀναδιδάσκειν, *to teach ſuch things as are not ſet down in Books*; their Practice is a Sermon, their Example in theſe things muſt be our Rule, or elſe we muſt walk irregularly, and have no Rule but Chance and Humour, Empire and Uſurpation; and therefore much rather, when it is recorded in Holy Writ, muſt this Obſervation be eſteemed Sacred and inviolable.

* *Contr. Parmen. lib. 7.*

Epiſt. ad Epiſc. Hiſpan.

Voluit Deus dona illa admiranda non contingere Baptizatis niſi per manus Apoſtolorum, ut Authoritatem teſtibus ſuis conciliaret quàm maximam; quod ipſum ſimul ad retinendam Eccleſiæ unitatem pertinebat. Grotius.

Videtur ergò fuiſſe peculiare Apoſtolorum munus dare Spiritum Sanctum. Iſidor. Clarius *in* 8. *Actuum Apoſtolorum.*

But how if a Biſhop be not to be had, or not ready? S. *Ambroſe* * is pretended to have anſwered, *Apud Ægyptum Presbyteri conſignant, ſi præſens non ſit Epiſcopus,* A Preſbyter may conſign, if the Biſhop be not preſent; and *Amalarius* affirms, *Sylveſtrum Papam, prævidentem quantum periculoſum iter arriperet qui ſine Confirmatione maneret, quantum potuit ſubveniſſe, & propter abſentiam Epiſcoporum, neceſſitate addidiſſe, ut à Presbytero Ungerentur,* That Pope *Sylveſter*, fore-ſeeing how dangerous a Journey he takes who abides without Confirmation, brought remedy as far as he could, and commanded that in the abſence of Biſhops they ſhould be anointed by the Prieſt: and therefore it is by ſome ſuppoſed that *factum valet, fieri non debuit,* The thing ought not to be done but in the proper and appointed way; but when it is done, it is valid; juſt as in the caſe of Baptiſm by a Lay-man or Woman. Nay, though ſome Canons ſay it is *actio irrita*, the act is null, yet for this there is a *ſalvo* pretended; for ſometimes an action is ſaid to be *irrita* in Law, which yet nevertheleſs is of ſecret and permanent value, and ought not to be done again. Thus if a Prieſt be promoted by Simony, it is ſaid, *Sacerdos non eſt, ſed inaniter tantùm dicitur,* He is but vainly called a Prieſt, for he is no Prieſt. So *Sixtus* II. ſaid, That if a Biſhop ordain in another's Dioceſe, the Ordination is void; and in the Law it is ſaid, That if a Biſhop be conſecrated without his Clergy and the Congregation, the Conſecration is null: and yet theſe later and fiercer Conſtitutions do not determine concerning the natural event of things, but of the legal and Canonical approbation.

* *In Eph. 4.*

De Offic. Eccleſ. cap. 27.

1 *Qu. 1. cap. Qui vult* 1. & 2 *Epiſt. 2. de Epiſc. ordinante.* 1. *Qu. 2. C. In multis. Clement. de Elect. cap. In pluriſque.*

To theſe things I anſwer, That S. *Ambroſe* his ſaying that in *Egypt* the Preſbyters *conſign* in the Biſhop's abſence, does not prove that they ever did *Confirm* or Impoſe hands on the Baptized for the miniſtery of the Holy Spirit; becauſe that very paſſage being related by S. *Auſtin*, the more general word of *conſign* is rendred by the plainer and more particular *conſecrant*, they conſecrate, meaning the bleſſed Euchariſt; which was not permitted primitively to a ſimple Prieſt to do in the Biſhops abſence

Qu. V. & N. T. Qu. 101.

ſence without leave, only in *Egypt* it ſeems they had a general leave, and the Biſhop's abſence was an interpretative conſent. But beſides this, *conſignant* is beſt interpreted by the practice of the Church, of which I ſhall preſently give an account; they might in the abſcence of the Biſhop conſign with Oil upon the top of the Head, but not in the Fore-head, much leſs Impoſe hands, or Confirm, or miniſter the Holy Spirit: for the caſe was this.

It was very early in the Church that, to repreſent the Grace which was miniſtred in Confirmation, the Unction from above, they us'd Oil and Balſam; and ſo conſtantly us'd this in their Confirmations, that from the Ceremony it had the appellation: *Sacramentum Chriſmatis* S. *Auſtin* calls it; ἐν μύρῳ τελείωσις, ſo *Dionyſius*. Now becauſe at the Baptiſm of *the adult Chriſtians*, and (by imitation of that) *of Infants*, Confirmation and Baptiſm were uſually miniſtred at the ſame time; the Unction was not only us'd to perſons newly baptiz'd, but another Unction was added as a ceremony in Baptiſm it ſelf, and was us'd immediately before Baptiſm; and the oil was put on the top of the head, and three times was the party ſign'd. So it was then, as we find in the Eccleſiaſtical Hierarchy. But beſides this Unction with oil in Baptiſmal preparations, and pouring oil into the Baptiſmal water, we find another Unction after the Baptiſm was finiſhed. For they bring the Baptized perſon *again to the Biſhop*, ſaith S. *Dionys*, who ſigning the man with hallowed Chriſm, gives him the Holy Euchariſt. This they called χείσιν τελειωτικὴν, *the perfective* or *conſummating Unction*; this was that which was us'd when the Biſhop Confirmed the Baptized perſon: *For to him who is initiated by the moſt holy initiation of the Divine generation*, (that is, *to him who hath been Baptiz'd*, ſaith *Pachimeres* the Paraphraſt of *Dionyſius*) *the perfective Unction of Chriſm gives the gift of the Holy Ghoſt*. This is that which the *Laodicean* Council calls χείεσθαι μετὰ τὸ βάπτισμα, *to be anointed after Baptiſm*. Both theſe Unctions were intimated by *Theophilus Antiochenus*. Τὶς ὁ ἄνθρωπος εἰσελθὼν εἰς τόνδε τὸν βίον, ἢ ἀθλῶν, ὑ χείεται ἐλαίῳ; *Every man that is born into the World, and every man that is a Champion, is anointed with oil:* That to Baptiſm, this alluding to Confirmation.

Lib. 2. cont. liter. Petiliani, c. 104.

Eccleſ. hier. cap. 2.

Can. 48.

Now this *Chriſm* was frequently miniſtred immediately after Baptiſm, in the Cities where the Biſhop was preſent: but in Villages and little Towns where the Biſhop was not preſent, it could not be; but Biſhops were forc'd at their opportunities to go abroad and perfect what was wanting, as it was in the example of *Peter* and *John* to the *Samaritans*. *Non quidem abnuo hanc eſſe Eccleſiarum conſuetudinem, ut ad eos qui longè in minoribus Urbibus per Presbyteros & Diaconos baptizati ſunt, Epiſcopus ad invocationem Sancti Spiritûs manum impoſiturus excurrat. It is the cuſtom of the Church, that when perſons are in leſſer Cities baptiz'd by Prieſts and Deacons, the Biſhop uſes to travel far, that he may lay hands on them for the invocation of the Holy Spirit.* But becauſe this could not always be done, and becauſe many Baptized perſons died before ſuch an opportunity could be had; the Church took up a cuſtom, that the Biſhop ſhould conſecrate the Chriſm, and ſend it to the Villages and little Cities diſtant from the *Metropolis*, and that the Prieſts ſhould anoint the Baptized with it. But ſtill they kept this part of it ſacred and peculiar to the Biſhop: 1. That no Chriſm ſhould be us'd but what the Biſhop conſecrated; 2. That the Prieſts ſhould anoint the Head of the Baptized, but at no hand the Fore-head, for that was ſtill reſerved for the Biſhop to do when he Confirmed them. And this is evident in the Epiſtle of P. *Innocent* the Firſt, above quoted. *Nam Presbyteris, ſeu extra Epiſcopum ſeu præſente Epiſcopo Baptizant, Chriſmate baptizatos ungere licet, ſed quod ab Epiſcopo fuerit conſecratum; non tamen frontem ex eodem oleo ſignare, quod ſolis debetur Epiſcopis cùm tradunt Spiritum Paracletum.* Now this the Biſhops did, not only to ſatisfie the deſire of the Baptized, but by this Ceremony to excite the *votum Confirmationis*, that they who could not actually be Confirmed, might at leaſt have it *in voto* in deſire, and in Eccleſiaſtical repreſentation. This (as ſome think) was firſt introduc'd by Pope *Sylveſter*: and this is the Conſignation which the Prieſts of *Egypt* us'd in the abſence of the Biſhop; and this became afterward the practice in other Churches.

S. Hieron. adv. Lucifer. ante med.

But this was no part of the Holy Rite of Confirmation, but a Ceremony annexed to it ordinarily; from thence tranſmitted to Baptiſm, firſt by imitation, afterwards by way of ſupply and in defect of the opportunities of Confirmation Epiſcopal. And therefore we find in the firſt *Arauſican* Council, in the time of *Leo* the Firſt and *Theodoſius junior*, it was decreed, *That in Baptiſm every one ſhould receive Chriſm: De eo autem qui in Baptiſmate, quâcunque neceſſitate faciente, Chriſmatis non fuerit, in Confirmatione Sacerdos commonebitur.* If the Baptized by any intervening accident or neceſſity

cap. 1.

ceſſity was not anointed, the Biſhop ſhould be advertis'd of it in Confirmation; meaning, that then it muſt be done. For the Chriſm was but a Ceremony annexed, no part of either Rite eſſential to it; but yet they thought it neceſſary, by reaſon of ſome opinions then prevailing in the Church. But here the Rites themſelves are clearly diſtinguiſh'd; and this of *Confirmation* was never permitted to mere Preſbyters. *Innocentius* III, a great Canoniſt and of great authority, gives a full evidence in this particular. *Per frontis Chriſmationem manûs Impoſitio deſignatur, quia per eam Spiritus Sanctus per augmentum datur & robur. Unde cùm cæteras unctiones ſimplex Sacerdos vel Presbyter valeat exhibere, hanc non niſi ſummus Sacerdos vel Presbyter valeat exhibere, ideſt, Epiſcopus conferre.* By anointing of the forehead the Impoſition of hands is deſign'd, becauſe by that the Holy Ghoſt is given for increaſe and ſtrength: therefore when a ſingle Prieſt may give the other Unctions, yet this cannot be done but by the chief Prieſt, that is, the Biſhop. And therefore to the Queſtion, What ſhall be done if a Biſhop may not be had? the ſame *Innocentius* anſwers; It is ſafer and without danger wholly to omit it, than to have it raſhly and without authority miniſtred by any other, *Cùm umbra quædam oſtendatur in opere, veritas autem non ſubeat in effectu*; for it is a mere ſhadow without truth or real effect, when any one elſe does it but the perſon whom God hath appointed to this miniſtration. And no approved man of the Church did ever ſay the contrary, till *Richard* Primate of *Armagh* commenced a new Opinion, from whence (*Thomas* of *Walden* ſays that) *Wiclef* borrowed his Doctrine to trouble the Church in this particular.

What the Doctrine of the ancient Church was in the pureſt times, I have already (I hope) ſufficiently declared; what it was afterwards, when the Ceremony of Chriſm was as much remarked as the Rite to which it miniſtred, we find fully declared by *Rabanus Maurus*. *Signatur Baptizatus cum Chriſmate per Sacerdotem in Capitis ſummitate, per Pontificem verò in Fronte; ut priori Unctione ſignificetur Spiritûs Sancti ſuper ipſum deſcenſio ad habitationem Deo conſecrandum; in ſecunda quoque, ut ejus Spiritûs Sancti ſeptiformis gratia, cum omni plenitudine ſanctitatis & ſcientiæ & virtutis, venire in hominem declaretur: Tunc enim ipſe Spiritus Sanctus poſt mundata & benedicta corpora atque animas liberè à Patre deſcendit, ut unà cum ſua viſitatione ſanctificaret & illuſtraret; & nunc in hominem ad hoc venit, ut Signaculum fidei, quod in fronte ſuſcepit, faciat cum donis cœleſtibus repletum, & ſuâ gratiâ confortatum, intrepidè & audacter coram Regibus & Poteſtatibus hujus ſeculi portare, ac nomen Chriſti liberâ voce prædicare.* In Baptiſm the Baptized was anointed on the top of the Head, in Confirmation on the Forehead: by that was ſignified that the Holy Ghoſt was preparing a habitation for himſelf; by this was declared the deſcent of the Holy Spirit, with his ſeven-fold Gifts, with all fulneſs of knowledge and ſpiritual underſtanding. Theſe things were ſignified by the appendant Ceremony; but the Rites were ever diſtinguiſhed, and did not only ſignifie and declare, but effect theſe Graces by the miniſtry of Prayer and Impoſition of Hands.

De inſtit. Clerit. l.1. c.30.

The Ceremony the Church inſtituted and us'd as ſhe pleas'd, and gave in what circumſtances they would chuſe; and new propoſitions entred, and cuſtoms chang'd, and deputations were made; and the Biſhops, in whom by Chriſt was plac'd the fulneſs of Eccleſiaſtical power, concredited to the Prieſts and Deacons ſo much as their occaſions and neceſſities permitted: and becauſe in thoſe ages and places where the external Ceremony was regarded (it may be) more than the inward Myſtery or the Rite of Divine appointment, they were apt to believe that the Chriſm or exterior Unction, delegated to the Prieſts Miniſtery after the Epiſcopal conſecration of it, might ſupply the want of Epiſcopal Confirmation; it came to paſs that new opinions were entertain'd, and the Regulars, the Friers and the Jeſuits, who were always too little friends to the Epiſcopal power, *from which they would fain have been wholly exempted*, publickly taught (in *England* eſpecially) that Chriſm miniſtred by them with leave from the Pope did do all that which ordinarily was to be done in Epiſcopal Confirmation. For, as *Tertullian* complain'd in his time, *Quibus fuit propoſitum aliter docendi, eos neceſſitas coegit aliter diſponendi inſtrumenta Doctrinæ*; They who had purpoſes of teaching new Doctrines, were conſtrain'd otherwiſe to diſpoſe of the Inſtruments and Rituals appertaining to their Doctrines. Theſe men, to ſerve ends, deſtroyed the Article, and overthrew the ancient Diſcipline and Unity of the Primitive Church. But they were juſtly cenſur'd by the Theological Faculty at *Paris*, and the Cenſure well defended by *Hallier*, one of the Doctors of the *Sorbon*; whither I refer the Reader that is curious in little things.

But

But for the main: It was ever call'd *Confirmatio Epiſcopalis, & impoſitio manuum Epiſcoporum*; which our *Engliſh* word well expreſſes, and perfectly retains the uſe; we know it by the common name of *Biſhopping of Children*. I ſhall no farther inſiſt upon it, only I ſhall obſerve that there is a vain diſtinction brought into the Schools and Gloſſes of the Canon Law, of a *Miniſter ordinary*, and *extraordinary*; all allowing that the Biſhop is appointed the ordinary Miniſter of Confirmation, but they would fain innovate and pretend that in ſome caſes others may be Miniſters extraordinary. This device is of infinite danger to the deſtruction of the whole Sacred Order of the Miniſtery, and diſparks the incloſures, and lays all in common, and makes men ſupreme controllers of the Orders of God, and relies upon a falſe Principle; for in true Divinity, and by the Oeconomy of the Spirit of God, there can be no Miniſter of any Divine Ordinance but he that is of Divine appointment, there can be none but the *ordinary Miniſter*. I do not ſay that God is tied to this way; he cannot be tied but by himſelf: and therefore Chriſt gave a ſpecial Commiſſion to *Ananias* to baptize and to confirm S. *Paul*, and he gave the Spirit to *Cornelius* even before he was baptized, and he ordained S. *Paul* to be an Apoſtle without the miniſtery of man. But this I ſay, That though God can make Miniſters extraordinary, yet Man cannot, and they that go about to do ſo uſurp the Power of Chriſt, and ſnatch from his hand what he never intended to part with. The Apoſtles admitted others into a part of their care and of their power, but when they intended to imploy them in any miniſtery, they gave them ſo much of their Order as would enable them; but a perſon of a *lower Order* could never be deputed Miniſter of actions appropriate to the *higher*: which is the caſe of Confirmation, by the Practice and Tradition of the Apoſtles, and by the Univerſal Practice and Doctrine of the Primitive Catholick Church, by which Biſhops only, the Succeſſors of the Apoſtles, were alone the Miniſters of Confirmation: and therefore if any man elſe uſurp it, let them anſwer it; they do hurt indeed to themſelves, but no benefit to others, to whom they miniſter ſhadows inſtead of ſubſtances.

SECT. V.

The whole Procedure or Ritual of Confirmation *is by Prayer and Impoſition of Hands.*

THE Heart and the Eye are lift up to God to bring Bleſſings from him, and ſo is the Hand too; but this alſo falls upon the People, and reſts there, to apply the deſcending Bleſſing to the proper and prepared ſuſcipient. God governed the People of *Iſrael* by *the hand of* Moſes *and* Aaron:

------ *& calidæ fecêre ſilentia turbæ*
Majeſtate manûs:

And both under *Moſes* and under Chriſt, when-ever the Preſident of Religion did bleſs the People, he lifted up his Hand over the Congregation; and when he bleſſed a ſingle Perſon, he laid his Hand upon him. This was the Rite uſed by *Jacob* and the Patriarchs, by Kings and Prophets, by all the eminently Religious in the Synagogue, and by Chriſt himſelf when he bleſſed the Children which were brought to him, and by the Apoſtles when they bleſſed and confirmed the baptized Converts; and whom elſe can the Church follow? The Apoſtles did ſo to the Chriſtians of *Samaria*, to them of *Epheſus*; and S. *Paul* deſcribes this whole myſtery by the Ritual part of it, calling it *the Foundation of the Impoſition of hands*. It is the ſolemnity of Bleſſing, and the ſolemnity and application of Paternal prayer. Τίνι γὰρ ἐπιτίθησι χεῖρα; τίνα δὲ εὐλογήσει; ſaid *Clement* of *Alexandria*; Upon whom ſhall he lay his hands? whom ſhall he bleſs? *Quid enim aliud eſt Impoſitio manuum, niſi Oratio ſuper hominem?* ſaid S. *Auſtin*; The Biſhop's laying his hands on the People, what is it but the ſolemnity of Prayer for them? that is, a prayer made by thoſe Sacred perſons who by Chriſt are

Heb. 6. 2.

Paedag. l. 3. c. 11

appointed

appointed to pray for them, and to bleſs in his Name: and ſo indeed are all the Miniſteries of the Church, Baptiſm, Conſecration of the B. Euchariſt, Abſolution, Ordination, Viſitation of the Sick; they are all *in genere Orationis*, they are nothing but ſolemn and appointed Prayer by an intruſted and a gracious Perſon, ſpecificated by a proper order to the end of the bleſſing then deſigned. And therefore when S. *James* commanded that the ſick Perſons ſhould *ſend for the Elders of the Church*, he adds, *and let them pray over them*; that is, lay their hands *on the ſick*, *and pray for* them; that is *praying over them*: It is *adumbratio dextræ*, (as *Tertullian* calls it) the right hand of him that miniſters over-ſhadows the perſon for whom the ſolemn Prayer is to be made.

This is the Office of the Rulers of the Church; for they in the Divine *Eutaxy* are made your Superiors: they are indeed *your ſervants for Jeſus ſake*, but they *are over you in the Lord*, and therefore are from the Lord appointed to bleſs the People; *for without contradiction*, ſaith the Apoſtle, *the leſs is bleſſed of the greater*, that is, God hath appointed the Superiors in Religion to be the great Miniſters of Prayer, he hath made them the gracious Perſons, them he will hear, thoſe he hath commanded to convey your needs to God, and God's bleſſings to you, and to ask a bleſſing is to deſire them to pray for you; them, I ſay, *whom God moſt reſpecteth for their piety and zeal that way, or elſe regardeth for that their place and calling bindeth them above others to do this duty, ſuch as are Natural and Spiritual Fathers.* *Heb.* 7. 7. *Hooker Eccl. Pol. lib.* 5. *Sect.* 66.

It is eaſie for prophane perſons to deride theſe things, as they do all Religion which is not conveyed to them by ſenſe or natural demonſtrations: but the Oeconomy of the Spirit and *the things of God are ſpiritually diſcerned. The Spirit bloweth where it liſteth, and no man knows whence it comes, and whither it goes*; and the Operations are diſcerned by Faith, and received by Love and by Obedience. *Date mihi Chriſtianum, & intelligit quod dico*; None but true Chriſtians underſtand and feel theſe things. But of this we are ſure, that in all the times of *Moſes*'s Law, while the Synagogue was ſtanding, and in all the days of Chriſtianity, ſo long as men loved Religion, and walked in the Spirit, and minded the affairs of their Souls, to have the Prayers and the Bleſſing of the Fathers of the Synagogue and the Fathers of the Church, was eſteemed no ſmall part of their Religion, and ſo they went to Heaven. But that which I intend to ſay is this, That Prayer and Impoſition of Hands was the whole procedure in the Chriſtian Rites: and becauſe this Miniſtery was moſt ſignally performed by this Ceremony, and was alſo by S. *Paul* called and noted by the name of the *Ceremony*, *Impoſition of hands*; this name was retained in the *Chriſtian Church*, and this manner of miniſtring *Confirmation* was all that was in the commandment or inſtitution.

But becauſe in Confirmation we receive the Unction from above, that is, then we are moſt ſignally *made Kings and Prieſts unto God, to offer up ſpiritual ſacrifices*, and to enable us to *ſeek the Kingdom of God and the Righteouſneſs of it*, and that the giving of the Holy Spirit is in Scripture called *the Unction from above*; the Church of God in early Ages made uſe of this Allegory, and paſſed it into an External Ceremony and Repreſentation of the Myſtery, to ſignifie the Inward Grace.

Poſt inſcripta oleo frontis ſignacula, per quæ
Unguentum Regale datum eſt, & Chriſma perenne. *Prudent. in Ψυχομαχία.*

We are conſigned on the Fore-head with Oil, and a Royal Unction and an Eternal Chriſm is given to us: ſo *Prudentius* gives teſtimony of the miniſtery of Confirmation in his time. Τῦτο φυλάξατε ἄσπιλον, πάντων γάρ ἐζι τῦτο διδακλικόν, καθῶς ἀρτίως ἠκύσατε τῦ μακαρίυ Ἰωάννυ λέγοντος καὶ πολλὰ περὶ τύτυ Χρισμάτος φιλοσοφοῦντος, said S. *Cyril*. *Preſerve this* Unction *pure and ſpotleſs, for it teaches you all things, as you have heard the bleſſed S.* John *ſpeaking and philoſophizing many things of this holy Chriſm.* Upon this account the H. Fathers uſed to bleſs and conſecrate Oil and Balſam, that by an External Signature they might ſignifie the Inward Unction effected in Confirmation. μύρον τῦτο ἁπλῶς ψιλὸν, διὰ ὡς ἄν τις εἴποι κοινὸν κατ' ὄψιν· ἀλλὰ Χριςῦ χάρισμα, καὶ Πνεύματος ἁγίυ παρυσίαν ἐκ ἀυτῆς θεότητος ἐνεργητικὸν γινόμενον. *This Chriſm is not ſimple or common when it is bleſſed, but the gift of Chriſt, and the preſence of his H. Spirit, as it were effecting the Divinity it ſelf*; the body is indeed anointed with viſible Ointment, but is alſo ſanctified by the holy and quickning Spirit: ſo S. *Cyril*. I find in him and in ſome late Synods other pretty ſignifications and alluſions made by this Ceremony of Chriſms. *Nos autem pro igne viſibili, qui die Pentecoſtes ſuper Apoſtolos* *A.D.* 400. *Catech. Myſtag.* 3. *Synodus Bituricenſis, apud Bothel. l.* 1. *decret. Eccl. Gal. lib.* 5.

ſtolos apparuit, oleum ſanctum, materiam nempe ignis ex Apoſtolorum traditione, ad confirmandum adhibemus: This uſing of Oil was inſtead of the Baptiſm with Fire, which Chriſt baptized his Apoſtles with in Pentecoſt; and Oil being the moſt proper matter of Fire, is therefore uſed in Confirmation.

That this was the ancient Ceremony is without doubt, and that the Church had power to do ſo hath no queſtion, and I add, it was not unreaſonable; for if ever the Scripture expreſſes the myſteriouſneſs of a Grace conferred by an Exterior miniſtery, (as this is, by Impoſition of hands) and repreſents it beſides in the Expreſſion and Analogy of any ſenſible thing, that Expreſſion drawn into a Ceremony will not improperly ſignifie the Grace, ſince the Holy Ghoſt did chuſe that for his own expreſſion and repreſentment. In Baptiſm we are ſaid to be *buried with Chriſt*. The Church does according to the Analogy of that expreſſion, when ſhe immerges the Catechumen in the Font; for then ſhe repreſents the ſame thing which the Holy Ghoſt would have to be repreſented in that Sacrament, the Church did but the ſame thing when ſhe uſed Chriſm in this miniſtration. This I ſpeak in juſtification of that ancient practice: but becauſe there was no command for it, λόγῳ γεγραμμένῳ οὐκ ἔστι, ſaid S. *Baſil*, concerning Chriſm there is no written word, that is, of the Ceremony there is not, he ſaid it not of the whole Rite of Confirmation; therefore though to this we are all bound, yet as to the Anointing the Church is at liberty, and hath with ſufficient authority omitted it in our miniſtrations.

Lib. de Spir. S. cap. 17.

In the Liturgy of King *Edward* the VI. the Biſhops uſed the ſign of the Croſs upon the Foreheads of them that were to be Confirmed. I do not find it ſince forbidden, or revoked by any expreſſion or intimation, ſaving only that it is omitted in our later Offices; and therefore it may ſeem to be permitted to the diſcretion of the Biſhops, but yet not to be uſed unleſs where it may be for Edification, and where it may be by the conſent of the Church, at leaſt by interpretation; concerning which I have nothing elſe to interpoſe, but that *neither this, nor any thing elſe which is not of the nature and inſtitution of the Rite, ought to be done by private Authority, nor ever at all but according to the Apoſtle's Rule,* εὐσχημόνως καὶ κατὰ τάξιν, *whatſoever is decent, and whatſoever is according to Order, that is to be done, and nothing elſe:* for Prayer and Impoſition of hands for the invocating and giving the Holy Spirit is all that is in the foundation and inſtitution.

SECT. VI.

Many great Graces and Bleſſings are conſequent to the worthy Reception and due Miniſtery of Confirmation.

IT is of it ſelf enough, when it is fully underſtood, what is ſaid in the *Acts* of the Apoſtles at the firſt miniſtration of this Rite, *They received the Holy Ghoſt*; that is, according to the expreſſion of our Bleſſed Saviour himſelf to the Apoſtles, when he commanded them in *Jeruſalem* to expect the verification of his glorious promiſe, *they were endued with vertue from on high*; that is, with ſtrength to perform their duty: which although it is not to be underſtood excluſively to the other Rites and Miniſteries of the Church of Divine appointment, yet it is properly and moſt ſignally true, and as it were in ſome ſence appropriate to this. For, as *Aquinas* well diſcourſes, the Grace of Chriſt is not tied to the Sacraments; but even this Spiritual ſtrength and vertue from on high can be had without Confirmation: as without Baptiſm Remiſſion of ſins may be had; and yet we believe one Baptiſm for the Remiſſion of ſins; and one Confirmation for the obtaining this vertue from on high, this ſtrength of the Spirit. But it is ſo appropriate to it by promiſe and peculiarity of miniſtration, that as without the Deſire of Baptiſm our ſins are not pardon'd, ſo without at leaſt the Deſire of Confirmation we cannot receive this vertue from on high, which is appointed to deſcend in the miniſtery of the Spirit. It is true, the miniſtery of the Holy Euchariſt is greatly effective to this purpoſe; and therefore in the ages of Martyrs the Biſhops were careful to give the people the Holy Communion frequently, *Ut quos*

Part. 3. qu. 72. art. 6. ad prim.

tutos

tutos eſſe contra adverſarium volebant, munimento Dominicæ ſaturitatis amarent, as S. *Cyprian* with his Collegues wrote to *Cornelius*; that thoſe whom they would have to be ſafe againſt the contentions of their adverſaries, they ſhould arm them with the guards and defences of the Lord's Fulneſs. But it is to be remembred that the Lord's Supper is for the more perfect Chriſtians, and it is for the increaſe of the Graces receiv'd formerly, and therefore it is for Remiſſion of ſins, and yet is no prejudice to the neceſſity of Baptiſm, whoſe proper work is Remiſſion of ſins; and therefore neither does it makes Confirmation unneceſſary: for it renews the work of both the precedent Rites, and repairs the breaches, and adds new Energy, and proceeds in the ſame diſpenſations, and is renewed often, whereas the others are but once. *Epiſt.* 54.

Excellent therefore are the words of *John Gerſon*, the Famous Chancellor of *Paris*, to this purpoſe. *It may be ſaid that in one way of ſpeaking Confirmation is neceſſary, and in another it is not. Confirmation is not neceſſary as Baptiſm and Repentance, for without theſe Salvation cannot be had. This Neceſſity is Abſolute; but there is a Conditional Neceſſity. Thus if a man would not become weak, it is neceſſary that he eat his meat well. And ſo Confirmation is neceſſary, that the Spiritual life and the health gotten in Baptiſm may be preſerv'd in ſtrength againſt our ſpiritual enemies. For this is given for ſtrength. Hence is that ſaying of* Hugo de S. Victore; *What does it profit that thou art raiſed up by Baptiſm, if thou art not able to ſtand by Confirmation? Not that Baptiſm is not of value unto Salvation without Confirmation; but becauſe he who is not Confirmed will eaſily fall, and too readily periſh.* The Spirit of God comes which way he pleaſes, but we are tied to uſe his own Oeconomy, and expect the bleſſings appointed by his own Miniſteries: And becauſe to Prayer is promiſed we ſhall receive what-ever we ask, we may as well omit the receiving the Holy Euchariſt, pretending that Prayer alone will procure the bleſſings expected in the other, as well, I ſay, as omit Confirmation, becauſe we hope to be ſtrengthned and receive vertue from on high by the uſe of the Supper of the Lord. Let us uſe all the Miniſteries of Grace in their ſeaſon; for *we know not which ſhall proſper, this or that, or whether they ſhall be both alike good:* this only we know, that the Miniſteries which God appoints are the proper ſeaſons and opportunities of Grace. *In opuſc. aur. de Confirmat.*

This *power from on high*, which is the *proper bleſſing of Confirmation*, was expreſſed, not only in ſpeaking with Tongues and doing Miracles, for much of this they had before they received the Holy Ghoſt, but it was effected in Spiritual and internal ſtrengths; they were not only enabled for the ſervice of the Church, but were indued with courage, and wiſdom, and Chriſtian fortitude, and boldneſs, to confeſs the Faith of Chriſt crucified, and unity of heart and mind, ſingleneſs of heart, and joy in God, when it was for the edification of the Church, Miracles were done in Confirmations; and S. *Bernard*, in the Life of S. *Malachias*, tells that S. *Malchus*, Biſhop of *Liſmore* in *Ireland*, confirmed a Lunatick child, and at the ſame time cured him: but ſuch things as theſe are *extra-regular* and *contingent*. This which we ſpeak of is a regular Miniſtery, and muſt have a regular effect.

S. *Auſtin* ſaid, that the holy Spirit in Confirmation was given *ad dilatanda Eccleſiæ primordia*, for the propagating Chriſtianity in the beginnings of the Church. S. *Hierom* ſays, it was *propter honorem ſacerdotii*, for the honour of the Prieſthood. S. *Ambroſe* ſays, it was *ad Confirmationem Unitatis in Eccleſia Chriſti*, for the confirmation of Unity in the Church of Chriſt. And they all ſay true: But the firſt was by the miraculous Conſignations which did accompany this Miniſtery, and the other two were by reaſon that the Myſteries were τὰ πεπτελεσθέντα ὑπὸ τῦ ἐπισκόπυ, they were appropriated to the miniſtery of the Biſhop, who is *caput unitatis*, the Head, the laſt reſort, the Firmament of Unity in the Church. Theſe effects were *regular* indeed, but they were *incident* and *accidental*: There are effects yet more proper, and of greater excellency.

Now if we will underſtand in general what excellent fruits are conſequent to this Diſpenſation, we may beſt receive the notice of them from the Fountain it ſelf, our Bleſſed Saviour. *He that believes, out of his belly* (as the Scripture ſaith) *ſhall flow Rivers of Living waters. But this he ſpake of the Spirit, which they that believe on him ſhould receive.* This is evidently ſpoken of the Spirit, which came down in Pentecoſt, which was promiſed to all that ſhould believe in Chriſt, and which the Apoſtles miniſtred by Impoſition of hands, the Holy Ghoſt himſelf being the expoſitor; and it can ſignifie no leſs, but that a Spring of life ſhould be put into the heart of the Confirmed, to water the Plants of God; that they ſhould become *Trees*, not only *planted by the water ſide*, (for ſo it was in *David*'s time, and in all the Miniſtery of the Old Teſtament) *John* 7. 38.

Teſtament) but having *a River of living water* within them to make them *fruitful of goods works*, and *bringing their fruit in due ſeaſon, fruits worthy of amendment of life.*

1. But the principal thing is this: *Confirmation* is the conſummation and perfection, the corroboration and ſtrength of Baptiſm and Baptiſmal Grace; for in *Baptiſm* we undertake to do our duty, but in *Confirmation* we receive *ſtrength to do it*; in *Baptiſm* others promiſe for us, in *Confirmation* we undertake for our ſelves, we eaſe our Godfathers and God-mothers of their burthen, and take it upon our own ſhoulders, together with the advantage of the Prayers of the Biſhop and all the Church made then on our behalf; in *Baptiſm* we give up our names to *Chriſt*, but in *Confirmation* we put our Seal to the Profeſſion, and God puts his Seal to the Promiſe. It is very remarkable what S. *Paul* ſays of the beginnings of our being Chriſtians, ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος, *the word of the beginning of Chriſt*: Chriſt begins with us, he gives us his word, and admits us, and we by others hands are brought in, τύπος διδαχῆς εἰς ὃν παρεδόθητε, it is *the form of Doctrine unto which ye were delivered.* *Cajetan* obſerves right, That this is a new and emphatical way of ſpeaking: we are wholly immerged in our Fundamentals; other things are delivered to us, but we are delivered up unto theſe. This is done in *Baptiſm* and *Catechiſm*; and what was the event of it? *Being then made free from ſin, ye became the Servants of Righteouſneſs.* Your Baptiſm was for the Remiſſion of ſins there, and then ye were made free from that bondage; and what then? why then in the next place, when ye came to conſummate this procedure, when the Baptized was Confirmed, then he became a ſervant of righteouſneſs, that is, then the Holy Ghoſt deſcended upon you, and enabled you to walk in the Spirit; then *the ſeed of God* was firſt thrown into your hearts by a celeſtial influence. *Spiritus Sanctus in Baptiſterio plenitudinem tribuit ad innocentiam, ſed in Confirmatione augmentum præſtat ad gratiam*, ſaid *Euſebius Emiſſenus*: In *Baptiſm* we are made *innocent*, in *Confirmation* we receive the increaſe of the Spirit of Grace; in that we are regenerated unto life, in this we are ſtrengthned unto battel. *Dono ſapientiæ illuminamur, ædificamur, erudimur, inſtruimur, confirmamur, ut illam Sancti Spiritûs vocem audire poſſimus, Intellectum tibi dabo, & inſtruam te in hac vitâ quâ gradieris*, ſaid P. *Melchiades*; *We are inlightned by the gift of wiſdom, we are built up, taught, inſtructed and confirmed; ſo that we may hear that voice of the Holy Spirit, I will give unto thee an underſtanding heart, and teach thee in the way wherein thou ſhalt walk*: For ſo,

Rom. 6. 17.

v. 18.

Serm. de Pentecoſte.

Habetur apud Gratian. de conſecrat. diſt. 5. c. Spiritus S.

Signari populos effuſo pignore ſancto,
Mirandæ virtutis opus,——

Tertul. adverſ. Marcion. l. 1. cap. c. 3.

It is a work of great and wonderful power when the holy Pledge of God is poured forth upon the people. This is that Power from on high which firſt deſcended in Pentecoſt, and afterward was miniſtred by Prayer and Impoſition of the Apoſtolical and Epiſcopal hands, and comes after the other gift of Remiſſion of ſins. *Vides quòd non ſimpliciter hoc fit, ſed multâ opus eſt virtute ut detur Spiritus Sanctus. Non enim idem eſt aſſequi remiſſionem peccatorum, & accipere virtutem illam*, ſaid S. *Chryſoſtom*. You ſee that this is not eaſily done, but there is need of much power from on high to give the Holy Spirit; for it is not all one to obtain Remiſſion of ſins, and to have received this vertue or power from above. *Quamvis enim continuò tranſituris ſufficiant Regenerationis beneficia, victuris tamen neceſſaria ſunt Confirmationis auxilia*, ſaid *Melchiades*: Although to them that die preſently the benefits of Regeneration (*Baptiſmal*) are ſufficient, yet to them that live the Auxiliaries of Confirmation are neceſſary. For, according to the ſaying of S. *Leo*, in his Epiſtle to *Nicetas* the Biſhop of *Aquileia*, commanding that Hereticks returning to the Church ſhould be Confirmed with invocation of the Holy Spirit and Impoſition of hands, they have only received the form of Baptiſm *ſine ſanctificationis virtute*, without the vertue of Sanctification; meaning that this is the proper effect of *Confirmation*. For, in ſhort, *Although the newly-liſted Souldiers in humane warfare are inrolled in the number of them that are to fight, yet they are not brought to battel till they be more trained and exerciſed: So although by Baptiſm every one is aſcribed into the catalogue of Believers, yet he receives more ſtrength and grace for the ſuſtaining and overcoming the temptations of the Fleſh, the World and the Devil, only by Impoſition of the Biſhops hands.* They are words which I borrowed from a late Synod at *Rhemes*. That's the firſt remark of bleſſing, In Confirmation we receive ſtrength to do all that which was for us undertaken in Baptiſm: For the Apoſtles themſelves (as the H. Fathers obſerve) were timorous in the Faith

Homil. 18. in Acta.

until

until they were Confirmed in Pentecoſt, but after the reception of the Holy Ghoſt they waxed valiant in the Faith, and in all their ſpiritual combats.

2. In Confirmation we receive the Holy Ghoſt as the earneſt of our inheritance, as the ſeal of our Salvation: καλεῖμθ σφραγίδα, ὡς συντήρησιν καὶ τῆς δεσποτείας σημείωσιν, ſaith *Gregory Nazianzen*; *we* therefore *call it a Seal* or *Signature, as being a guard and cuſtody to us, and a ſign of the Lord's dominion over us.* The Confirmed perſon is πρόβατον ἐσφραγισμένον, *a ſheep that is mark'd*, which Thieves do not ſo eaſily ſteal and carry away. To the ſame purpoſe are thoſe words of *Theodoret*, ἀνάμνησον σαυτὸν τῆς ἱερᾶς μυσταγωγίας, ἐν ᾗ οἱ τελέμενοι, μετὰ τὴν ἀρνησιν τοῦ τυράννου, καὶ τὴν τοῦ Βασιλέως ὁμολογίαν, οἱονεὶ σφραγῖδά τινα βασιλικὴν δέχονται τὸ πνευματικὸν μύρου τὸ χρῖσμα, ὡς ἐν τύπῳ τῷ μύρῳ τὴν ἀόρατον τοῦ ἁγίου Πνεύματος χάριν ὑποδεχόμενοι. *Remember that holy myſtagogie, in which they who were initiated, after the renouncing that Tyrant* (the Devil and all his works) *and the confeſſion of the true King* (Jeſus Chriſt,) *have received the Chriſm of ſpiritual Unction like a Royal ſignature, by that Unction, as in a ſhadow, perceiving the inviſible grace of the moſt Holy Spirit.* That is, in Confirmation we are ſealed for the ſervice of God and unto the day of Redemption; then it is that the ſeal of God is had by us, *The Lord knoweth who are his.* *Quomodo verò dices, Dei ſum, ſi notas non produxeris?* ſaid S. *Baſil*; How can any may ſay, I am God's ſheep, unleſs he produce the marks? *Signati eſtis Spiritu promiſſionis per Sanctiſſimum Divinum Spiritum, Domini grex effecti ſumus*, ſaid *Theophylact*. When we are thus ſeal'd by the moſt Holy and Divine Spirit of promiſe, then we are truly of the Lord's Flock, and mark'd with his ſeal: that is, When we are rightly Confirm'd, then he deſcends into our Souls; and though he does not operate (it may be) preſently, but as the Reaſonable Soul works in its due time and by the order of Nature, by opportunities and new fermentations and actualities; ſo does the Spirit of God; when he is brought into uſe, when he is prayed for with love & aſſiduity, when he is careſſed tenderly, when he is us'd lovingly, when we obey his motions readily, when we delight in his words greatly, then we find it true, that the Soul had a new life put into her, a principle of perpetual actions: but the tree planted by the waters ſide does not preſently bear fruit, but *in its due ſeaſon.* By this Spirit we are then ſeal'd; that whereas God hath laid up an inheritance for us in the Kingdom of Heaven, and in the faith of that we muſt live and labour, to confirm this Faith God hath given us this Pledge, the Spirit of God is a witneſs to us, and tells us by his holy comforts, by the peace of God, and the quietneſs and refreſhments of a good Conſcience, that God is our Father, that we are his Sons and Daughters, and ſhall be co-heirs with *Jeſus* in his eternal Kingdom. *In Baptiſm* we are made the Sons of God, but we receive the witneſs and teſtimony of it *in Confirmation.* This is ὁ παράκλητος the Holy Ghoſt *the Comforter*, this is he whom Chriſt promis'd and did ſend in *Pentecoſt*, and was afterwards miniſtred and conveyed by Prayer and Impoſition of hands: and by this Spirit he makes the Confeſſors bold, and the Martyrs valiant, and the Tempted ſtrong, and the Virgins to perſevere, and Widows to ſing his praiſes and his glories. And this is that excellency which the Church of God called *the Lord's ſeal*, and teaches to be imprinted in *Confirmation*: τὸ τέλειον φυλακτήριον, τὴν σφραγῖδα τοῦ Κυρίου, *a perfect Phylactery* or *Guard*, even *the Lord's ſeal*, ſo *Euſebius* calls it.

Comment. in Cantic. c. 1, 2.

In Adhort. ad Baptiſ.

Apud Euſeb.

I will not be ſo curious as to enter into a diſcourſe of the Philoſophy of this: But I ſhall ſay, that they who are curious in the ſecrets of Nature, and obſerve external ſignatures in Stones, Plants, Fruits and Shells, of which Naturaliſts make many obſervations and obſerve ſtrange effects, and the more internal ſignatures in Minerals and Living bodies, of which Chymiſts diſcourſe ſtrange ſecrets, may eaſily, if they pleaſe, conſider that it is infinitely credible, that in higher eſſences, even in Spirits, there may be ſignatures proportionable, wrought more immediately and to greater purpoſes by a Divine hand. I only point at this, and ſo paſs it over, as (it may be) not fit for every mans conſideration.

And now if any man ſhall ſay, we ſee no ſuch things as you talk of, and find the Confirm'd people the ſame after as before, no better and no wiſer, not richer in Gifts, not more adorned with Graces, nothing more zealous for Chriſt's Kingdom, not more comforted with Hope, or eſtabliſhed by Faith, or built up with Charity; they neither ſpeak better, nor live better; What then? Does it therefore follow that the Holy Ghoſt is not given in Confirmation? Nothing leſs. For is not Chriſt given us in the Sacrament of the Lord's Supper? Do not we receive his Body and his Blood? Are we not made all one with Chriſt, and he with us? And yet it is too true, that when we ariſe from that holy Feaſt, thouſands there are that find no change. But there are in this two things to be conſidered.

One is, that the changes which are wrought upon our ſouls are not after the manner of Nature, viſible, and ſenſible, and with obſervation. *The Kingdom of God cometh not with Obſervation:* for it is within you, and is only diſcerned ſpiritually, and produces its effects by the method of Heaven, and is firſt apprehended by Faith, and is endear'd by Charity, and at laſt is underſtood by holy and kind Experiences. And in this there is no more objection againſt Confirmation than againſt Baptiſm, or the Lord's Supper, or any other Miniſtery Evangelical.

The other thing is this: If we do not find the effects of the Spirit in Confirmation, it is our faults. For he is receiv'd by Moral inſtruments, and is intended only as a Help to our endeavours, to our labours and our prayers, to our contentions and our mortifications, to our Faith and to our Hope, to our Patience and to our Charity. *Non adjuvari dicitur qui nihil facit*, He that does nothing cannot be ſaid to be help'd. Unleſs we in theſe inſtances do our part of the work, it will be no wonder if we loſe his part of the co-operation and ſupervening bleſſing. He that comes under the Biſhops hands to receive the gift of the Holy Ghoſt, will come with holy deſires and a longing Soul, with an open hand and a prepared heart; he will purifie the Houſe of the Spirit for the entertainment of ſo Divine a gueſt; he will receive him with humility, and follow him with obedience, and delight him with purities: and he that does thus, let him make the objection if he can, and tell me, Does he *ſay that Jeſus is the Lord?* He cannot ſay this *but by the Holy Ghoſt.* Does he love his Brother? If he does, then *the Spirit of God abides in him.* Is *Jeſus* Chriſt formed in him? Does he live by the laws of the Spirit? Does he obey his commands? Does he attend his motions? Hath he no earneſt deſires to ſerve God? If he have not, then in vain hath he received either Baptiſm or Confirmation. But if he have, it is certain that of himſelf he cannot do theſe things: he *cannot of himſelf think a good thought.* Does he therefore think well? That is from the Holy Spirit of God.

1 *Cor.* 12. 7. To conclude this inquiry: *The Holy Ghoſt is promiſed to all men to profit withall*; that's plain in Scripture. Confirmation, or Prayer and Impoſition of the Biſhops hand, is the Solemnity and Rite us'd in Scripture for the conveying of that promiſe, and the effect is felt in all the Sanctifications and changes of the Soul; and he that denies theſe things hath not Faith, nor the true notices of Religion, or the ſpirit of Chriſtianity.

2 *Cor.* 1. 21, 22. Hear what the Scriptures yet further ſay in this Myſtery. *Now he which confirmeth* or *ſtabliſheth us with you in Chriſt, and hath anointed us, is God: Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.* Here is a deſcription of the whole myſterious part of this Rite. God is the Author of the Grace: The Apoſtles and all Chriſtians are the ſuſcipients, and receive this Grace: by this Grace we are adopted and incorporated into Chriſt: God hath anointed us; that is, he hath given us this Unction from above, *he hath ſealed us by his Spirit*, made us his own, bored our ears through, made us free by his perpetual ſervice, and hath done all theſe things in token of a greater; he hath given us his Spirit to teſtifie to us that he will give us of his glory. Theſe words of S. *Paul*, beſides that they evidently contain in them the ſpiritual part of this Ritual, are alſo expounded of the Rite and Sacramental it ſelf by S. *Chryſoſtom*, *Theodoret* and *Theophylact*, that I may name no more. For in this Myſtery *Chriſtos nos efficit, & miſericordiam Dei nobis annunciat per Spiritum Sanctum*, ſaid S. *John Damaſcen*; he makes us his anointed ones, and by the Holy Spirit he declares his eternal mercy towards us. *Nolite tangere Chriſtos meos*, Touch not mine anointed ones. For when we have this Signature of the Lord upon us, the Devils cannot come near to hurt us, unleſs we conſent to their temptations, and drive the Holy Spirit of the Lord from us.

Lib. 4. *de Fide, cap.* 10.

SECT. VII.

Of Preparation to Confirmation, *and the Circumſtances of Receiving it.*

IF Confirmation have ſuch gracious effects, why do we Confirm little Children, whom in all reaſon we cannot ſuppoſe to be capable and receptive of ſuch Graces? It will be no anſwer to this, if we ſay, That this very queſtion is asked concern-

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ing the Baptiſm of Infants, to which as great effects are conſequent, even Pardon of all our ſins, and the New birth and Regeneration of the Soul unto Chriſt: For in theſe things the Soul is wholly paſſive, and nothing is required of the ſuſcipient but that he put in no bar againſt the Grace, which becauſe Infants cannot do, they are capable of Baptiſm; but it follows not that therefore they are capable of Confirmation, becauſe this does ſuppoſe them ſuch as to need new aſſiſtances, and is a new profeſſion, and a perſonal undertaking, and therefore requires perſonal abilities, and cannot be done by others, as in the caſe of Baptiſm. The Aids given in Confirmation are in order to our contention and our danger, our temptation and ſpiritual warfare; and therefore it will not ſeem equally reaſonable to Confirm Children as to Baptize them.

To this I anſwer, That in the Primitive Church *Confirmation was uſually adminiſtred at the ſame time with Baptiſm*; for we find many Records, that when the Office of Baptiſm was finiſhed, and the baptized perſon deveſted of the white Robe, the perſon was carried again to the Biſhop to be Confirmed, as I have already ſhewn out of * *Dionyſius* and divers others. The reaſons why anciently they were miniſtred immediately after one another is, not only becauſe the moſt of them that *were Baptized were of years to chuſe their Religion, and did ſo*, and therefore were capable of all that could be conſequent to Baptiſm, or annexed to it, or miniſtred with it, and therefore were alſo at *the ſame time Communicated as well as Confirmed*; but alſo becauſe the ſolemn Baptiſms were at ſolemn times of the year, at *Eaſter* only and *Whitſuntide*, and only in the Cathedral or Biſhop's Church in the chief City, whither when the Catechumens came, and had the opportunity of the Biſhop's preſence, they took the advantage *ut Sacramento utroque renaſcantur*, as S. *Cyprian*'s expreſſion is, that they might be regenerated by both the Myſteries, and they alſo had the third added, *viz.* the Holy Euchariſt.

* *Cap. 4. part. 3. De Eccleſ. Hier. Melchiad. Epiſt. ad Epiſc. Hiſpan. Ordo Rom. cap. de Die Sabbati S. Paſch. Alcuin. De divin. offic. c. 19.*

This ſimultaneous miniſtration hath occaſioned ſome few of late to miſtake Confirmation for a part of Baptiſm, but no diſtinct Rite, or of diſtinct effect, ſave only that it gave ornament and complement or perfection to the other. But this is infinitely confuted by the very firſt miniſtery of *Confirmation* in the world: For there was a great interval between S. *Philip*'s Baptizing and the Apoſtles Confirming the *Samaritans*, where alſo the difference is made wider by the diſtinction of the Miniſter; a Deacon did one, none but an Apoſtle and his Succeſſor a Biſhop could do the other: and this being of ſo univerſal a Practice and Doctrine in the Primitive Church, it is a great wonder that any Learned men could ſuffer an error in ſo apparent a caſe. It is alſo clear in two other great remarks of the practice of the Primitive Church. The one is of them who were Baptized in their ſickneſs, the οἱ ἐν νόσῳ παραλαμβάνοντες, καὶ εἶτα ἀναστάντες, when they recovered they were commanded to addreſs themſelves to the Biſhop to be Confirmed; which appears in the XXXVIII. Canon of the Council of *Eliberis*, and the XLVI. Canon of the Council of *Laodicea*, which I have before cited upon other occaſions: The other is, that of Hereticks returning to the Church, who were Confirmed not only long after Baptiſm, but after their Apoſtaſie and their Converſion.

For although Epiſcopal Confirmation was the inlargement of Baptiſmal grace, and commonly adminiſtred the ſame day, yet it was done by interpoſition of diſtinct Ceremonies, and not immediately in time. *Honorius Auguſtodunenſis* tells, That when the Baptized on the eighth day had laid aſide their Mitres, or proper habit uſed in Baptiſm, then they were uſually Confirmed, or conſigned with Chriſm in the Forehead by the Biſhop. And when children were Baptized irregularly, or beſides the ordinary way, in Villages and places diſtant from the Biſhop, Confirmation was deferr'd, ſaid *Durandus*. And it is certain, that this affair did not laſt long without variety: Sometimes they miniſtred both together; ſometimes at greater, ſometimes at leſſer diſtances; and it was left indifferent in the Church to do the one or the other, or the third, according to the opportunity and the diſcretion of the Biſhop.

Vide Caſſandrum Schol. ad Hym. Eccl.

But afterward in the middle and deſcending Ages it grew to be a queſtion, not whether it were lawful or not, but which were better, To Confirm Infants, or to ſtay to their Childhood, or to their riper years. *Aquinas*, *Bonaventure* and ſome others ſay it is beſt that they be Confirmed in their Infancy, *quia dolus non eſt, nec obicem ponunt*, they are then without craft, and cannot hinder the deſcent of the Holy Ghoſt upon them. And indeed it is moſt agreeable with the Primitive practice, that if they were Baptized in Infancy, they ſhould then alſo be Confirmed; according to that of the famous Epiſtle of *Melchiades* to the Biſhops of *Spain*, *Ità conjuncta ſunt hæc duo Sacramenta, ut ab invicem, niſi morte præveniente, non poſſint ſeparari, & unum ſine altero ritè perfici*

non poteſt. Where although he expreſly affirms the Rites to be two, yet unleſs it be in caſes of neceſſity they are not to be ſevered, and one without the other is not perfect; which, *in the ſence formerly mentioned,* is true, and ſo to be underſtood, That *to him who is Baptized and is not Confirmed ſomething very conſiderable is wanting, and therefore they ought to be joyned, though not immediately, yet* οἰκείως, *according to reaſonable occaſions and accidental cauſes.* But in this there muſt needs be a liberty in the Church, not only for the former reaſons, but alſo becauſe the Apoſtles themſelves were not Confirmed till after they had received the Sacrament of the Lord's Supper.

Others therefore ſay, That to Confirm them of Riper years is with more edification. The confeſſion of Faith is more voluntary, the election is wiſer, the ſubmiſſion to Chriſt's diſcipline is more acceptable, and they have more need, and can make better uſe of their ſtrengths than derived by the Holy Spirit of God upon them: and to this purpoſe it is commanded in the Canon Law, that they who are confirmed ſhould be *perfectæ ætatis,* of full age; upon which the Gloſs ſays, *Perfectam vocat fortè duodecim annorum, Twelve years old was a full age, becauſe at thoſe years they might then be admitted to the lower ſervices in the Church.* But the reaſon intimated and implied by the Canon is, becauſe of the Preparation to it; *They muſt come Faſting, and they muſt make publick Confeſſion of their Faith.* And indeed that they ſhould do ſo is matter of great edification, as alſo are the advantages of choice, and other preparatory abilities and diſpoſitions above-mentioned. They are matter of edification, I ſay, when they are done; but then the delaying of them ſo long before they be done, and the wanting the aids of the Holy Ghoſt conveyed in that Miniſtery, are very prejudicial, and are not matter of edification.

De conſecrat. diſt. 5. c. ut jejunii.

But therefore there is a third way, which the Church of *England* and *Ireland* follows, and that is, that after Infancy, but yet before they underſtand too much of Sin, and when they can competently underſtand the Fundamentals of Religion, then it is good to bring them to be Confirmed, that the Spirit of God may prevent their youthful ſins, and Chriſt by his Word and by his Spirit may enter and take poſſeſſion at the ſame time. And thus it was in the Church of *England* long ſince provided and commanded by the Laws of King *Edgar, cap.* 15. *Ut nullus ab Epiſcopo confirmari diu nimiùm detrectârit,* That none ſhould too long put off his being Confirmed by the Biſhop; that is, as is beſt expounded by the perpetual practice almoſt ever ſince, *as ſoon as ever by Catechiſm and competent inſtruction they were prepared, it ſhould not be deferred.* If it have been omitted, (as of late years it hath been too much) as we do in Baptiſm, ſo in this alſo, it may be taken at any age, even after they have received the Lord's Supper; as I obſerved before in the Practice and Example of the Apoſtles themſelves, which in this is an abundant warrant: But ſtill the ſooner the better. I mean, after that Reaſon begins to dawn: but ever it muſt be taken care of, that the Parents and God-fathers, the Miniſters and Maſters ſee that the Children be catechiſed and well inſtructed in the Fundamentals of their Religion.

A.D. 967.

For this is the neceſſary preparation to the moſt advantageous reception of this Holy Miniſtery. *In Eccleſiis potiſſimùm Latinis non niſi adultiore ætate pueros admitti videmus, vel hanc certè ob cauſam, ut Parentibus, Suſceptoribus & Eccleſiarum Præfectis occaſio detur pueros de Fide, quam in Baptiſmo profeſſi ſunt, diligentiùs inſtituendi & admonendi,* ſaid the excellent *Caſſander.* In the Latin Churches they admit children of ſome ripeneſs of age, that they may be more diligently taught and inſtructed in the Faith. And to this ſence agree S. *Auſtin, Walafridus Strabo, Ruardus Lovanienſis,* and Mr. *Calvin.*

Conſultationis cap. 9.

Serm. 116. *in ramis Palmarum. De lib. Eccleſiaſt. c.* 26.

For this was ever the practice of the Primitive Church, to be infinitely careful of Catechizing thoſe who came and deſired to be admitted to this holy Rite; they uſed Exorciſms or Catechiſms to prepare them to Baptiſm and Confirmation. I ſaid *Exorciſms* or *Catechiſms,* for they were the ſame thing; if the notion be new, yet I the more willingly declare it, not only to free the Primitive Church from the ſuſpicion of Superſtition in uſing Charms or Exorciſms, (according to the modern ſence of the word) or caſting of the Devil out of innocent Children, but alſo to remonſtrate the perpetual practice of Catechizing Children in the eldeſt and beſt times of the Church. Thus the *Greek* Scholiaſt upon *Harmenopulus* renders the word ἐφορκιζόμενος by κατηχητάς, the Primitive *Exorciſt* was the *Catechiſt:* And *Balſamon* upon the 26. Canon of the Council of *Laodicea* ſays, that to Exorcize is nothing but to Catechize the unbelievers, Τινὲς ἐπεχείρουν ἐφορκίζειν, τουτέστι κατηχεῖν ἀπίστους, *Some undertook to Exorcize, that is,* (ſays he) *to Catechize the unbelievers:* And S. *Cyril,* in his Preface to his Catechiſms,

techiſms, ſpeaking to the *Illuminati*, *Feſtinent* (ſays he) *pedes tui ad Catecheſes audiendas, Exorciſmos ſtudioſè ſuſcipe*, &c. *Let your feet run haſtily to hear the Catechiſms, ſtudiouſly receive the Exorciſms, although thou beeſt already inſpired and exorcized*; that is, *although you have been already inſtructed in the Myſteries, yet ſtill proceed; For without Exorciſms (or Catechiſms) the Soul cannot go forward, ſince they are Divine and gathered out of the Scriptures.* And the reaſon why theſe were called Exorciſms he adds; [*Becauſe when the Exorciſts or Catechiſts by the Spirit of God produce fear in your hearts, and do inkindle the Spirit as in a furnace, the Devil flies away, and Salvation and hope of Life Eternal does ſucceed:*] according to that of the Evangeliſt concerning Chriſt, *They were aſtoniſhed at his Doctrine, for his word was with power*; and that of S. *Luke* concerning *Paul* and *Barnabas*, *The Deputy, when he ſaw what was done, was aſtoniſhed at the Doctrine of the Lord.* It is the Lord's Doctrine that hath the power to caſt out Devils and work Miracles; Catechiſms are the beſt Exorciſms. [*Let us therefore, Brethren, abide in hope, and perſevere in Catechizings* (ſaith S. *Cyril*) *although they be long, and produced with many words or diſcourſes.*] The ſame alſo we find in * S. *Gregory Nazianzen*, and ‖ S. *Auſtin*.

Luke 4.32. *Acts* 13.12.

* *Orat. de Baptiſm.* ‖ *In Pſal.* 68.

The uſe that I make of this notion is principally, to be an exhortation to all of the Clergy, that they take great care to Catechize all their people, to bring up Children in the nurture and admonition of the Lord, to prepare a holy ſeed for the ſervice of God, to cultivate the young plants and to dreſs the old ones, to take care that thoſe who are men in the World be not mere Babes and uninſtructed in Chriſt, and that they who are children in age may be wiſe unto Salvation: for by this means we ſhall reſcue them from early temptations, when being ſo prepared they are ſo aſſiſted by a Divine Miniſtery; we ſhall weaken the Devil's power, by which he too often and too much prevails upon uninſtructed and unconfirmed Youth. For μύρον ἡ βεβαίωσις ὁμολογίας, *Confirmation is the firmament of our Profeſſion*; but we profeſs nothing till we be Catechized. Catechizings are our beſt Preachings, and by them we ſhall give the beſt accounts of our charges, while in the behalf of Chriſt we make Diſciples, and take prepoſſeſſion of Infant-underſtandings, and by this holy Rite, by Prayer and Impoſition of hands we miniſter the Holy Spirit to them, and ſo prevent and diſable the artifices of the Devil; *for we are not ignorant of his devices*, how he enters as ſoon as he can, and taking advantage of their ignorance and their paſſion, ſeats himſelf ſo ſtrongly in their hearts and heads.

Turpiùs ejicitur quam non admittitur hoſtis,

It is harder to caſt the Devil out than to keep him out. Hence it is that the Youth are ſo corrupted in their Manners, ſo Deviliſh in their Natures, ſo curſed in their Converſation, ſo diſobedient to Parents, ſo wholly given to vanity and idleneſs; they learn to ſwear before they can pray, and to lie as ſoon as they can ſpeak. It is not my ſence alone, but was long ſince obſerved by *Gerſon* and *Gulielmus Pariſienſis*, *Propter ceſſationem Confirmationis tepiditas grandior eſt in fidelibus, & fidei defenſione*; There is a coldneſs and deadneſs in Religion, and it proceeds from the neglect of Confirmation rightly miniſtred, and after due preparations and diſpoſitions. A little thing will fill a Child's head: Teach them to ſay their Prayers, tell them the ſtories of the Life and Death of Chriſt, cauſe them to love the holy *Jeſus* with their firſt love, make them afraid of a ſin; let the Principles which God hath planted in their very Creation, the natural principles of Juſtice and Truth, of Honeſty and Thankfulneſs, of Simplicity and Obedience be brought into act, and habit, and confirmation by the Holy Sermons of the Goſpel. If the Guides of Souls would have their people holy, let them teach Holineſs to their Children, and then they will (at leaſt) have a new generation unto God, better than this wherein we now live. They who are moſt zealous in this particular will with moſt comfort reap the fruit of their Labours, and the bleſſings of their Miniſtery; and by the numbers which every Curate preſents to his Biſhop fitted for Confirmation, he will in proportion render an account of his Stewardſhip with ſome viſible felicity. And let it be remembred, that in the laſt Rubrick of the Office of Confirmation in our Liturgy it is made into a Law, that *none ſhould be admitted to the holy Communion until ſuch time as he could ſay the Catechiſm, and be Confirmed:* which was alſo a Law and Cuſtom in the Primitive Church, as appears in S. *Dionyſius* his Eccleſiaſtical Hierarchy, and the matter of Fact is notorious. Among the *Helvetians* they are forbidden to contract Marriages before they are well inſtructed in the Catechiſm: And in a late

De exterminat. Schiſm.

Synod at *Bourges*, the Curates are commanded to threaten all that are not Confirmed, that they ſhall never receive the Lord's Supper, nor be married. And in effect the ſame is of force in our Church: For the Married perſons being to receive the Sacrament at their Marriage, and none are to receive but thoſe that are Confirmed, the ſame Law obtains with us as with the *Helvetians* or the *Synodus Bituricenſis*.

There is another little inquiry which I am not willing to omit; but the anſwer will not be long, becauſe there is not much to be ſaid on either ſide. Some inquire whether the Holy Rite of Confirmation can be miniſtred any more than once. S. *Auſtin* ſeems to be of opinion that it may be repeated. *Quid enim aliud eſt Impoſitio manuum niſi oratio ſuper hominem?* Confirmation is a ſolemn prayer over a man; and if ſo, why it may not be reiterated can have nothing in the nature of the thing; and the Greeks do it frequently, but they have no warranty from the Scripture, nor from any of their own ancient Doctors. Indeed when any did return from Hereſie, they Confirmed them, as I have proved out of the firſt and ſecond Council of *Arles*, the Council of *Laodicea*, and the ſecond Council of *Sevil*: But upon a cloſer intuition of the thing, I find they did ſo only to ſuch who did not allow of Confirmation in their Sects, ſuch as the *Novatians* and the *Donatiſts*. *Novatiani pœnitentiam à ſuo conventu arcent penitus, & iis qui ab ipſis tinguntur ſacrum Chriſma non præbent. Quocirca qui ex hac Hæreſi corpori Eccleſiæ conjunguntur benedicti Patres ungi juſſerunt:* ſo *Theodoret*. For that reaſon only the *Novatians* were to be Confirmed upon their Converſion, becauſe they had it not before. I find alſo they did confirm the converted *Arrians*; but the reaſon is given in the firſt Council of *Arles*, *quia propriâ lege utuntur*, they had a way of their own: that is, as the Gloſs ſaith upon the Canon, *de Arrianis conſecrat. diſt.* 4. their Baptiſm was not in the name of the Holy Trinity; and ſo their Baptiſm being null, or at leaſt ſuſpected, to make all as ſure as they could, they Confirmed them. The ſame alſo is the caſe of the *Bonoſiaci* in the ſecond Council of *Arles*, though they were (as ſome of the *Arrians* alſo were) Baptized in the name of the moſt Holy Trinity; but it was a ſuſpected matter, and therefore they Confirmed them: But to ſuch perſons who had been rightly Baptized and Confirmed, they never did repeat it. Πνεύματος ἁγίου σφραγῖδα λύειν ἀνεξάλειπτον, *the gift of the Spirit is an inedeleble Seal*, ſaith S. *Cyril*; ἀνεπιχείρητον S. *Baſil* calls it, it is *inviolable*. They who did re-baptize, did alſo re-confirm. But as it was an error in S. *Cyprian* and the *Africans* to do the firſt, ſo was the ſecond alſo, in caſe they had done it; for I find no mention expreſly that they did the latter but upon the fore-mentioned accounts, and either upon ſuppoſition of the invalidity of their firſt pretended Baptiſm, or their not uſing at all of Confirmation in their Heretical Conventicles. But the repetition of Confirmation is expreſly forbidden by the Council of *Tarracon*, *cap.* 6. and by P. *Gregory* the Second: and *ſanctum Chriſma collatum & altaris honor propter conſecrationem (quæ per Epiſcopos tantùm exercenda & conferenda ſunt) evelli non queunt*, ſaid the Fathers in a Council at *Toledo*; Confirmation and Holy Orders (which are to be given by Biſhops alone) can never be annulled, and therefore they can never be repeated. And this relies upon thoſe ſevere words of S. *Paul*, having ſpoken of *the foundation of the Doctrine of Baptiſms and Laying on of hands*, he ſays, *if they fall away, they can never be renewed*; that is, the miniſtery of Baptiſm and Confirmation can never be repeated. To Chriſtians that ſin after theſe miniſtrations there is only left a ἐγείρατε, *Expergiſcimini*, that they *ariſe from ſlumber*, and ſtir up the Graces of the Holy Ghoſt. Every man ought to be careful that he *do not grieve the Holy Spirit*; but if he does, yet let him not *quench* him, for that is a deſperate caſe. Φύλαττε τὸ φυλακτικόν· The Holy Spirit is the great conſervative of the new Life; only *keep the Keeper*, take care that the Spirit of God do not depart from you: for the great Miniſtery of the Spirit is but once; for as Baptiſm is, ſo is Confirmation.

I end this Diſcourſe with a plain exhortation out of S. *Ambroſe*, upon thoſe words of S. *Paul*, *He that confirmeth us with you in Chriſt is God*; *Repete quia accepiſti ſignaculum ſpirituale, ſpiritum ſapientiæ & intellectûs, ſpiritum conſilii atque virtutis, ſpiritum cognitionis atque pietatis, ſpiritum ſancti timoris, & ſerva quod accepiſti. Signavit te Deus Pater, confirmavit te Chriſtus Dominus.* Remember that thou (who haſt been Confirmed) haſt receiv'd the Spiritual Signature; the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ſtrength, the ſpirit of knowledge and godlineſs, the ſpirit of holy fear: keep what thou haſt receiv'd. The Father hath ſeal'd thee, and Chriſt thy Lord hath confirmed thee by his Divine Spirit; and he will never depart from thee, εἰ μὴ διὰ ἔργων φαυλότητα ἡμεῖς ἑαυτὸς ταύτης ἀποξενώσωμεν, *unleſs by evil works we eſtrange him from us*. The ſame advice is given by *Prudentius*,

Cultor

Lib. 3. de Bapt. c. 16.

Lib. 3. Hæret. Fabul.

Cyril. Hieroſ. in Procatech.

Apud Gratian. de Conſecrat. diſt. 5. cap. Dictum eſt, & cap. De homine.

Concil. Toletan. 8. can. 7.

Heb. 6. 6.

Zonar. in Can. Laodicen. 48.

Cultor Dei, memento
Te fontis & lavacri
Rorem ſubiiſſe Sanctum,
*Et Chriſmate * innotatum.*

* innovatum.

Remember how great things ye have received, and what God hath done for you: ye are of his Flock and his *Militia*; ye are now to fight his battels, and therefore to put on his armor, and to implore his auxiliaries, and to make uſe of his ſtrengths, and always to be on his ſide againſt all his and all our Enemies. But he that deſires Grace muſt not deſpiſe to make uſe of all the inſtruments of Grace. For though God communicates his inviſible Spirit to you, yet that he *is pleas'd to do it by viſible inſtruments is more than he needs, but not more than we do need.* And therefore ſince God deſcends to our infirmities, let us carefully and lovingly addreſs our ſelves to his Ordinances: that as we receive Remiſſion of ſins by the waſhing of Water, and the Body and Blood of Chriſt by the miniſtery of conſecrated Symbols; ſo we may receive the Holy Ghoſt *ſub Ducibus Chriſtianæ militiæ*, by the Prayer and Impoſition of the Biſhops hands, whom our Lord *Jeſus* hath ſeparated to this Miniſtery. *For if you corroborate your ſelf by Baptiſm*, (they are the words of S. *Gregory Nazianzen*) *and then take heed for the future, by the moſt excellent and firmeſt aids conſigning your mind and body with the Unction from above*, (*viz.* in the Holy Rite of Confirmation) *with the Holy Ghoſt, as the Children of* Iſrael *did with the aſperſion on the door-poſts in the night of the death of the firſt-born of* Egypt, *what* (evil) *ſhall happen to you?* meaning, that no evil can invade you: *and what aid ſhall you get? If you ſit down, you ſhall be without fear; and if you reſt, your ſleep ſhall be ſweet unto you.* But if when ye have received the Holy Spirit, you live not according to his Divine principles, you will loſe him again; that is, you will loſe all the bleſſing, though the impreſſion does ſtill remain till ye turn quite Apoſtates: *in peſſimis hominibus manebit, licèt ad judicium*, (ſaith S. *Auſtin*;) the Holy Ghoſt will remain, either as a *teſtimony* of your *Unthankfulneſs* unto *condemnation*, or elſe as a *ſeal* of *Grace*, and an *earneſt* of your *inheritance* of eternal Glory.

Orat. in Sanctum lavacrum.

Lib. 2. contra lit. Petil. c. 104.

THE END.

A DISCOURSE OF The *NATURE, OFFICES* and *MEASURES* OF FRIENDSHIP. WITH Rules of conducting it.

In a Letter to the moſt Ingenious and Excellent Mrs. *KATHARINE PHILIPS.*

Madam,

THE wiſe *Ben-Sirach* adviſed that we ſhould not conſult with a Woman concerning her of whom ſhe is jealous, neither with a coward in matters of War, nor with a Merchant concerning Exchange; and ſome other inſtances he gives of intereſted perſons, to whom he would not have us hearken in any matter of Counſel. For where-ever the intereſt is *ſecular* or *vicious*, there the biaſs is not on the ſide of *Truth* or *Reaſon*, becauſe *theſe* are ſeldom ſerv'd by profit and low regards. But to conſult with a Friend in the matters of Friendſhip, is like conſulting with a Spiritual perſon in Religion; they who underſtand the ſecrets of Religion, or the Interior beauties of Friendſhip, are the fitteſt to give anſwers in all inquiries concerning the reſpective ſubjects; becauſe *Reaſon* and *Experience* are on the ſide of *intereſt*; and that which in Friendſhip is moſt *pleaſing* and moſt *uſeful*, is alſo moſt *reaſonable* and moſt *true*; and a Friends faireſt intereſt is the beſt Meaſure of the Conducting Friendſhips: and therefore you who are ſo eminent in Friendſhips could alſo have given the beſt anſwer to your own inquiries, and you could have truſted your own Reaſon, becauſe it is not only greatly inſtructed by the direct notices of things, but alſo by great experience in the matter of which you now inquire.

But becauſe I will not uſe any thing that ſhall look like an excuſe, I will rather give you ſuch an account which you can eaſily reprove, than by declining your commands, ſeem more ſafe in my prudence, than open and communicative in my Friendſhip to you.

You firſt inquire, *How far a Dear and a perfect Friendſhip is authoriz'd by the principles of Chriſtianity?*

To this I anſwer; That the word [*Friendſhip*] in the ſence we commonly mean by it, is not ſo much as named in the New Teſtament; and our Religion takes no notice of it. You think it ſtrange; but read on before you ſpend ſo much as the beginning of a paſſion or a wonder upon it. There is mention of [*Friendſhip with the world*,] and it is ſaid to be *enmity with God*; but the word is no where elſe named, or to any other purpoſe in all the New Teſtament. It ſpeaks of Friends often; but by *Friends* are

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meant our acquiantance, or our Kindred, the relatives of our Family or our Fortune, or our Sect; ſomething of ſociety, or ſomething of kindneſs there is in it; a tenderneſs of appellation and civility, a relation made by gifts, or by duty, by ſervices and ſubjection; and I think, I have reaſon to be confident, that the word *Friend* (ſpeaking of humane entercourſe) is no other-ways uſed in the Goſpels or Epiſtles, or Acts of the Apoſtles: and the reaſon of it is, the word *Friend* is of a large ſignification; and means all relations and ſocieties, and whatſoever is not *enemy*. But by *Friendſhips*, I ſuppoſe you mean *the greateſt love, and the greateſt uſefulneſs, and the moſt open communication, and the nobleſt ſufferings, and the moſt exemplar faithfulneſs, and the ſevereſt truth, and the heartieſt counſel, and the greateſt union of minds, of which brave men and women are capable.* But then I muſt tell you that Chriſtianity hath new chriſtened it, and calls this *Charity*. The Chriſtian knows no enemy he hath; that is, though perſons may be injurious to him, and unworthy in themſelves, yet he knows none whom he is not firſt bound to forgive, which is indeed to make them on his part to be no enemies, that is, to make that the word *enemy* ſhall not be perfectly contrary to *friend*, it ſhall not be a relative term and ſignifie ſomething on each hand, a *relative* and a *correlative*; and then he knows none whom he is not bound to love and pray for, to treat kindly and juſtly, liberally and obligingly. *Chriſtian Charity is Friendſhip to all the world*; and when Friendſhips were the nobleſt things in the world, Charity was little, like the Sun drawn in at a chink, or his beams drawn into the centre of a Burning-Glaſs; but Chriſtian Charity is Friendſhip expanded like the face of the Sun when it mounts above the Eaſtern hills: and I was ſtrangely pleas'd when I ſaw ſomething of this in *CICERO*; for I have been ſo puſh'd at by herds and flocks of people that follow any body that whiſtles to them, or drives them to Paſture, that I am grown afraid of any Truth that ſeems chargeable with ſingularity: but therefore I ſay, glad I was when I ſaw *Lælius* in *Cicero* diſcourſe thus: *Amicitia ex infinitate generis humani quam conciliavit ipſa natura, contracta res eſt, & adducta in anguſtum; ut omnis charitas, aut inter duos, aut inter paucos jungeretur.* Nature hath made friendſhips and ſocieties, relations and endearments; and by ſomething or other we relate to all the world; there is enough in every man that is willing to make him become our Friend; but when men contract friendſhips, they incloſe the Commons; and what Nature intended ſhould be every mans, we make proper to two or three. Friendſhip is like Rivers and the ſtrand of Seas, and the Air, common to all the world; but Tyrants, and evil cuſtoms, wars, and want of love have made them proper and peculiar. But when Chriſtianity came to renew our nature, and to reſtore our laws, and to increaſe her priviledges, and to make her aptneſs to become religion, then it was declared that our Friendſhips were to be as univerſal as our converſation; that is, *actual* to all with whom we converſe, and *potentially extended* unto thoſe with whom we did not. For he who was to treat his enemies with forgiveneſs and prayers, and love and beneficence, was indeed to have no enemies, and to have all friends.

So that to your queſtion, *How far a Dear and perfect Friendſhip is authoriz'd by the principles of Chriſtianity?* The anſwer is ready and eaſie. It is warranted to extend to all Mankind; and the more we love, the better we are; and the greater our Friendſhips are, the dearer we are to God. Let them be as Dear, and let them be as perfect, and let them be as many as you can; there is no danger in it; only where the reſtraint begins, there begins our imperfection. It is not ill that you entertain brave Friendſhips and worthy Societies: it were well if you could *love*, and if you could *benefit* all Mankind; for I conceive that is the ſumm of all Friendſhip.

I confeſs this is not to be expected of us in this world; but as all our graces here are but imperfect, that is, at the beſt they are but tendencies to glory; ſo our friendſhips are imperfect too, and but beginnings of a celeleſtial friendſhip, by which we ſhall love every one as much as they can be loved. But then ſo we muſt here *in our proportion*; and indeed that is it that can make the difference; we muſt be friends to all, that is, apt to do good, loving them really, and doing to them all the benefits which we can, and which they are capable of. The Friendſhip is equal to all the World, and of it ſelf hath no difference; but is differenced only by accidents, and by the capacity or incapacity of them that receive it. *Nature* and *Religion* are the *bands* of friendſhips; *excellency* and *uſefulneſs* are its great *indearments*: *ſociety* and *neighbourhood*, that is, the poſſibilities and the circumſtances of converſe are the *determinations* and *actualities* of it. Now when men either are unnatural, or irreligious, they *will not* be friends; when they are neither excellent nor uſeful, *they are*

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not worthy to be friends; when they are strangers or unknown, they *cannot be friends* actually and practically; but yet, as any man hath any thing of the good, contrary to those evils, so he can have and must have his share of friendship. For thus the Sun is the eye of the world; and he is indifferent to the *Negro*, or the cold *Russian*, to them that dwell under the line, and them that stand near the Tropicks, the scalded *Indian*, or the poor boy that shakes at the foot of the *Riphean* hills. But the fluxures of the Heaven and the Earth, the conveniency of abode, and the approaches to the North or South respectively change the emanations of his beams; not that they do not pass always from him, but that they are not equally received below, but by periods and changes, by little in-lets and reflections, they receive what they can. And some have only a dark day and a long night from him, snows and white cattle, a miserable life, and a perpetual harvest of Catarrhes and Consumptions; Apoplexies and dead Palsies. But some have splendid fires, and aromatick spices, rich wines, and well-digested fruits, great wit and great courage; because they dwell in his eye, and look in his face, and are the Courtiers of the Sun, and wait upon him in his Chambers of the East. Just so is it in friendships: some are worthy, and some are necessary; some dwell hard by and are fitted for converse; Nature joyns some to us, and Religion combines us with others; Society and accidents, parity of fortune; and equal dispositions do actuate our friendships: which of themselves and in their prime disposition are prepared for all Mankind according as any one can receive them. We see this best exemplified by two instances and expressions of friendships and charity: *viz. Alms* and *Prayers*; Every one that needs relief is equally the object of our Charity; but though to all mankind in equal needs we ought to be alike in charity; yet we signifie this severally and by limits, and distinct measures: the poor man that is near me, he whom I meet, he whom I love, he whom I fancy, he who did me benefit, he who relates to my family, he rather than another; because my expressions being finite and narrow, and cannot extend to all in equal significations, must be appropriate to those whose circumstances best fit me: and yet even to all I give my Alms; to all the world that needs them: I pray for all mankind, I am grieved at every sad story I hear; I am troubled when I hear of a pretty Bride murthered in her bride-chamber by an ambitious and enrag'd Rival; I shed a tear when I am told that a brave King was misunderstood, then slandered, then imprisoned, and then put to death by evil men: and I can never read the story of the *Parisian* Massacre, or the *Sicilian* Vespers, but my blood curdles, and I am disorder'd by two or three affections. A good man is a friend to all the world; and he is not truly charitable that does not wish well, and do good to all mankind in what he can. But though we must pray for all men, yet we say special Litanies for brave Kings and holy Prelates, and the wise Guides of Souls, for our Brethren and Relations, our Wives and Children.

The effect of this consideration is, that the Universal friendship of which I speak, must be *limited*, because *we are so*: In those things where we stand next to *Immensity* and *Infinity*, as in good wishes and prayers, and a readiness to benefit all mankind, in these our friendships must not be limited: But in other things which pass under our hand and eye, our voices and our material exchanges; our hands can reach no further but to our arms end, and our voices can but sound till the next air be quiet, and therefore they can have entercourse but within the sphere of their own activity; our needs and our conversations are served by a few, and they cannot reach to all; where they can, they must; but *where it is impossible, it cannot be necessary*. It must therefore follow, that our friendships to mankind may admit variety as does our conversation; and as by nature we are made *sociable* to all, so we are *friendly*; but as all cannot actually be of our society, so neither can all be admitted to a special, actual friendship. Of *some entercourses* all men are capable, but *not of all*; Men can pray for one another, and abstain from doing injuries to all the world, and be desirous to do all mankind good, and love all men; Now this friendship we must pay to all because we can; but if we can do no more to all, we must shew our readiness to do more good to all by actually doing more good to all them to whom we can.

To some we can, and therefore there are nearer friendships to some than to others, according as there are natural or civil nearnesses, relations and societies; and as I cannot express my friendships to all in equal measures and significations, that is, as I cannot do benefits to all alike: so neither am I tied to love all alike: For although there is much reason to love every man, yet there are more reasons to love some than others; and if I must love because there is reason I should, then I must *love more*, where there is *more reason*; and where there's a special affection and a great readiness

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to do good and to delight in certain persons towards each other, there is that special charity and indearment which Philosophy calls *Friendship*; but our Religion calls *Love* or *Charity*. Now if the inquiry be concerning this special friendship, 1. *How it can be appropriate*, that is, who to be chosen to it; 2. *How far it may extend*, that is, with what expressions signified; 3. *How conducted?* The answers will depend upon such considerations which will be neither useless nor unpleasant.

1. There may be a special friendship contracted for any special excellency whatsoever; because *friendships are nothing but love and society mixt together*, that is, *a conversing with them whom we love*; now for whatsoever we can love any one, for that we can be his friend; and since every excellency is a degree of amability, every such worthiness is a just and proper motive of friendship or loving conversation. But yet in these things there is an order and proportion. Therefore,

2. *A Good man* is the best friend, and therefore soonest to be chosen, longer to be retain'd; and indeed never to be parted with, unless he cease to be that for which he was chosen.

Τῶν δ' ἄλλων ἀρετὴ ποιεῦ φίλον ὅς τις ἄριστος,
Μήποτε τ' κακὸν ἄνδρα φίλον ποιεῖσθαι ἑταῖρον.

Where vertue dwells, there friendships make,
But evil neighbourhoods forsake.

But although *Vertue* alone is the worthiest cause of amability, and can weigh down any one consideration; and therefore to a man that is vertuous every man ought to be a friend; yet I do not mean the severe and philosophical excellencies of some morose persons who are indeed wise unto themselves, and exemplar to others. By *Vertue* here I do not mean *Justice* and *Temperance*, *Charity* and *Devotion*; for these I am to love the man, but friendship is something more than that: *Friendship is the neareſt love and the neareſt society of which the persons are capable:* Now *Justice* is a good entercourse for Merchants, as all men are that buy and sell; and *Temperance* makes a Man good company, and helps to make a wise man: But a perfect Friendship requires something else, these must be in him that is chosen to be my friend, but for these I do not make him my *privado*, that is, my special and peculiar friend: But if he be *a good man*, then he is properly fitted to be my correlative in the noblest combination.

And for this we have the best warrant in the world: *For a just man scarcely will a man die*; the *Syriack* interpreter reads it, ὑπὲρ ἀδίκου, *for an unjust man scarcely will a man die*, that is, a wicked man is at no hand fit to receive the expression of the greatest friendship; but all the *Greek* copies that ever I saw, or read of, read it as we do; *for a righteous man* or *a just man*; that is, justice and righteousness is not the neareſt indearment of friendship; but for *a good man* some will even dare to die, that is, for a man that is sweetly disposed, ready to do acts of goodness and to oblige others, to do things useful and profitable; for a loving man, a beneficent, bountiful man, one who delights in doing good to his friend, such a man may have the highest friendship, he may have a friend that will die for him. And this is the meaning of *Lælius*, Vertue may be despised, so may Learning and Nobility; *At una est amicitia in rebus humanis de cujus utilitate omnes consentiunt*; only Friendship is that thing, which because all know to be useful and profitable, no man can despise; that is, χρηστότης, or ἀγαθότης, goodness or beneficence makes friendships. For if he be a good man, he will love where he is beloved; and that's the first tie of friendship.

Ἀλλήλους ἐφίλησαν ἴσῳ ζυγῷ.

That was the commendation of the bravest friendship in *Theocritus*,

They lov'd each other with a love
That did in all things equal prove.

--------Ἦ ῥα τοτ' ἦσαν
χρυσεῖοι πάλαι ἄνδρες ὀκ' ἀντιφίλησ' ὁ φιληθείς.

The world was under Saturn's *reign*
When he that lov'd was lov'd again.

For it is impoſſible this nearneſs of friendſhip can be where there is not mutual love; but this is ſecured if I chuſe a good man; for he that is apt enough to begin alone, will never be behind in the relation and correſpondency; and therefore I like the Gentiles Litany well,

Ζεῦς μοὶ πῶς τε φίλων δοίη τισὶν οἵ με φιλεῦσι·
Ὄλβιοι οἱ φιλέοντες, ἐπὴν ἴσον ἀντεραώνται.

Let God give friends to me for my reward,
Who ſhall my love with equal love regard;
Happy are they, who when they give their heart,
Find ſuch as in exchange their own impart.

But there is more in it than this felicity amounts to. For χρηϛὸς ἀνὴρ, *the good man* is a profitable, uſeful perſon, and that's the band of an effective friendſhip. For I do not think that Friendſhips are Metaphyſical nothings, created for contemplation, or that men or women ſhould ſtare upon each others faces, and make dialogues of news and prettineſſes, and look babies in one anothers eyes. Friendſhip is the allay of our ſorrows, the eaſe of our paſſions, the diſcharge of our oppreſſions, the Sanctuary to our calamities, the counſellor of our doubts, the clarity of our minds, the emiſſion of our thoughts, the exerciſe and improvement of what we meditate. And although I love my friend becauſe he is worthy, yet he is not worthy if he can do no good; I do not ſpeak of accidental hindrances and misfortunes by which the braveſt man may become unable to help his Child; but of the natural and artificial capacities of the man. He only is fit to be choſen for a friend, who can do thoſe offices for which friendſhip is excellent. For (miſtake not) no man can be loved for himſelf; our perfections in this world cannot reach ſo high; it is well if we would love God at that rate; and I very much fear, that if God did us no good, we might admire his Beauties, but we ſhould have but a ſmall proportion of love towards him; and therefore it is, that God to endear *the obedience*, that is, *the love* of his ſervants, ſignifies what benefits he gives us, what great good things he does for us. *I am the Lord God that brought thee out of the land of Egypt:* and *does Job ſerve God for nought?* and *he that comes to God, muſt believe that he is, and that he is a rewarder:* all his other greatneſſes are objects of fear and wonder, it is his goodneſs that makes him lovely: and ſo it is in friendſhips. He only is fit to be choſen for a friend who can give counſel, or defend my cauſe, or guide me right, or relieve my need, or can and will, when I need it, do me good: only this I add: into the heaps of doing good, I will reckon [*loving me*] for it is a pleaſure to be beloved: But when his love ſignifies nothing but kiſſing my cheek, or talking kindly, and can go no further, it is a proſtitution of the bravery of friendſhip to ſpend it upon impertinent people who are (it may be) loads to their families, but can never eaſe my loads: but my friend is a worthy perſon when he can become to me inſtead of God, a guide or a ſupport, an eye, or a hand, a ſtaff, or a rule.

There muſt be in friendſhip ſomething to diſtinguiſh it from a Companion, and a Country-man from a School-fellow or a Goſſip, from a Sweet-heart or a Fellow-traveller: Friendſhip may look in at any one of theſe doors, but it ſtays not any where till it come to be the beſt thing in the world. And when we conſider that one man is not better than another, neither towards God nor towards Man, but by doing better and braver things; we ſhall alſo ſee, that that which is moſt beneficent is alſo moſt excellent; & therefore thoſe friendſhips muſt needs be moſt perfect, where the friends can be moſt uſeful. For men cannot be uſeful but by worthineſſes in the ſeveral inſtances: a fool cannot be relied upon for counſel; nor a vicious perſon for the advantages of vertue, nor a begger for relief, nor a ſtranger for conduct, nor a tatler to keep a ſecret, nor a pitileſs perſon truſted with my complaint, nor a covetous man with my childes fortune, not a falſe perſon without a witneſs, nor a ſuſpicious perſon with a private deſign; nor him that I fear with the treaſures of my love: But he that is wiſe and vertuous, rich and at hand, cloſe and merciful, free of his money and tenacious of a ſecret, open and ingenuous, true and honeſt, is of

himſelf an excellent man; and therefore fit to be loved; and he can do good to me in all capacities where I can need him, and therefore is fit to be a friend. I confeſs we are forced in our friendſhips to abate ſome of theſe ingredients; but full meaſures of friendſhip would have full meaſures of worthineſs; and according as any defect is in the foundation, in the relation alſo there may be imperfection: and indeed I ſhall not blame the friendſhip ſo it be worthy, though it be not perfect; not only becauſe friendſhip is charity, which cannot be perfect here, but becauſe there is not in the world a perfect cauſe of perfect friendſhip.

If you can ſuſpect that this diſcourſe can ſuppoſe friendſhip to be mercenary, and to be defective in the greateſt worthineſs of it, which is to love our friend for our friends ſake, I ſhall eaſily be able to defend my ſelf; becauſe I ſpeak of the election and reaſons of chuſing friends: after he is choſen do as nobly as you talk, and love as purely as you dream, and let your converſation be as metaphyſical as your diſcourſe, and proceed in this method, till you be confuted by experience; yet till then, the caſe is otherwiſe when we ſpeak of chuſing one to be my friend: He is not my friend till I have choſen him, or loved him; and if any man enquires whom he ſhall chuſe or whom he ſhould love, I ſuppoſe it ought not to be anſwered, that we ſhould love him who hath leaſt amability, that we ſhould chuſe him who hath leaſt reaſon to be choſen. But if it be anſwered, he is to be choſen to be my friend who is moſt worthy in himſelf, not he that can do moſt good to me; I ſay, here is a diſtinction but no difference; for he is moſt worthy in himſelf who can do moſt good; and if he can love me too, that is, if he will do me all the good he can, or that I need, then he is my friend and he deſerves it. And it is impoſſible from a friend to ſeparate a will to do me good: and therefore I do not chuſe well, if I chuſe one that hath not power; for if it may conſiſt with the nobleneſs of friendſhip to deſire that my friend be ready to do me benefit or ſupport, it is not ſence to ſay, it is ignoble to deſire he ſhould really do it when I need; and if it were not for pleaſure or profit, we might as well be without a friend as have him.

Among all the pleaſures and profits, the *ſenſual pleaſure* and the *matter of money* are the loweſt and the leaſt; and therefore although they may ſometimes be uſed in friendſhip, and ſo not wholly excluded from the conſideration of him that is to chuſe, yet of all things they are to be the leaſt regarded.

Ἐν τοῖς ζ̓ ἀεινοῖς, χρημάτων κρείττων φίλος.

When fortune frowns upon a man,
A friend does more than money can.

For there are beſides theſe, many profits and many pleaſures; and becauſe theſe only are ſordid, all the other are noble and fair, and the expectations of them no diſparagements to the beſt friendſhips. For can any wiſe or good man be angry if I ſay, I chuſe this man to be my friend, becauſe he is able to give me counſel, to reſtrain my wandrings, to comfort me in my ſorrows; he is pleaſant to me in private, and uſeful in publick; he will make my joys double, and divide my grief between himſelf and me? For what elſe ſhould I chuſe? For being a fool, and uſeleſs? for a pretty face or a ſmooth chin? I confeſs it is poſſible to be a friend to one that is ignorant, and pitiable, handſome and good for nothing, that eats well, and drinks deep, but he cannot be a friend to me; and I love him with a fondneſs or a pity, but it cannot be a noble friendſhip.

ὑκ ἐᾶ πότων χ̓ ἃ καθ' ἡμέραν τρυφῆς
Ζητῶμεν ὧ πις εύσωμεν τὰ τῦ βίυ
Πάτερ ; ἀ περιτὸν οἶσι τ' ἐξευρηκέναι
Ἀγαθὸν ἕκας ος. ἐὰν ἔχῃ φίλυ σκιάν. said *Menander.*

By wine and mirth and every days delight
We chuſe our friends, to whom we think we might
Our ſouls intruſt; but foools are they that lend
Their boſom to the ſhadow of a friend.

Εἴδωλα χ̓ μιμήματα φιλίας, *Plutarch* calls ſuch friendſhips, *the Idols and Images of friendſhip.* True and brave friendſhips are between worthy perſons; and there is in Mankind no degree of worthineſs, but is alſo a degree of uſefulneſs, and by every thing by which a man is excellent, I may be profited: and becauſe thoſe are the braveſt

braveſt friends which can beſt ſerve the ends of friendſhips, either we muſt ſuppoſe that friendſhips are not the greateſt comforts in the world, or elſe we muſt ſay, he chuſes his friend beſt, that chuſes ſuch a one by whom he can receive the greateſt comforts and aſſiſtances.

3. This being the meaſure of all friendſhips; they all partake of excellency, according as they are fitted to this meaſure: a friend may be counſelled well enough, though his friend be not the wiſeſt man in the world; and he may be pleaſed in his ſociety, though he be not the beſt natured man in the world; but ſtill it muſt be, that ſomething excellent is, or is apprehended, or elſe it can be no worthy friendſhip; becauſe the choice is imprudent and fooliſh. Chuſe for your friend him that is wiſe and good, and ſecret and juſt, ingenuous and honeſt; and in thoſe things which have a latitude, uſe your own liberty; but in ſuch things which conſiſt in an indiviſible point, make no abatements; That is, you muſt not chuſe him to be your friend that is not honeſt and ſecret, juſt and true to a tittle; but if he be wiſe at all, and uſeful in any degree, and as good as you can have him, you need not be aſhamed to own your friendſhips; though ſometimes you may be aſhamed of ſome imperfections of your friend.

4. But if you yet enquire further, whether *Fancy* may be an ingredient in your choice? I anſwer, that Fancy may miniſter to this as to all other actions in which there is a liberty and variety; and we ſhall find that there may be peculiarities and little partialities, a *friendſhip improperly ſo called*, entring upon accounts of an innocent paſſion and a pleas'd fancy; even our Bleſſed Saviour himſelf loved S. *John* and *Lazarus* by a ſpecial love, which was ſignified by ſpecial treatments; and of the young man that ſpake well and wiſely to Chriſt, it is affirmed, *Jeſus loved him*, that is, he fancied the man, and his ſoul had a certain cognation and ſimilitude of temper and inclination. For in all things where there is a latitude, every Faculty will endeavour to be pleaſed, and ſometimes the meaneſt perſons in a houſe have a feſtival: even Sympathies and natural inclinations to ſome perſons, and a conformity of humors, and proportionable loves, and the beauty of the face, and a witty anſwer may firſt ſtrike the flint and kindle a ſpark, which if it falls upon tender and compliant natures may grow into a flame; but this will never be maintained at the rate of friendſhip, unleſs it be fed by pure materials, by *worthineſſes* which *are the food of friendſhip*: where theſe are not, men and women may be pleaſed with one anothers company, and lye under the ſame roof, and make themſelves companions of equal proſperities, and humor their friend; but if you call this friendſhip, you give a ſacred name to humor or fancy; for there is a *Platonick* friendſhip as well as a *Platonick* love; but they being but the Images of more noble bodies are but like tinſel dreſſings, which will ſhew bravely by candle-light, and do excellently in a maſk, but are not fit for converſation and the material entercourſes of our life. Theſe are the prettineſſes of proſperity and good-natured wit; but when we ſpeak of friendſhip, which is the beſt thing in the world (for it is love and beneficence, it is charity that is fitted for ſociety) we cannot ſuppoſe a brave pile ſhould be built up with nothing; and they that build Caſtles in the air, and look upon friendſhip, as upon a fine Romance, a thing that pleaſes the fancy, but is good for nothing elſe, will do well when they are aſleep, or when they are come to *Elyſium*; and for ought I know in the mean time may be as much in love with *Mandana* in the *Grand Cyrus*, as with the *Infanta* of *Spain*, or any of the moſt perfect beauties and real excellencies of the world: and by dreaming of perfect and abſtracted friendſhips, make them ſo immaterial that they periſh in the handling and become good for nothing.

But I know not whither I was going; I did only mean to ſay that becauſe Friendſhip is that by which the world is moſt bleſſed and receives moſt good, it ought to be choſen amongſt the worthieſt perſons, that is, amongſt thoſe that can do greateſt benefit to each other; and though in equal worthineſs I may chuſe by my eye, or ear, that is, into the conſideration of the eſſential I may take in alſo the accidental and extrinſick worthineſſes; yet I ought to give every one their juſt value; when the internal beauties are equal, theſe ſhall help to weigh down the ſcale, and I will love a worthy friend that can delight me as well as profit me, rather than him who cannot delight me at all, and profit me *no more*; but yet I will not weigh the gayeſt flowers, or the wings of Butterflies againſt Wheat; but when I am to chuſe Wheat, I may take that which looks the brighteſt. I had rather ſee Thyme and Roſes, Marjoram and July-flowers that are fair and ſweet and medicinal, than the prettieſt Tulips that are good for nothing: And my Sheep and Kine are better ſervants

than Race-horſes and Greyhounds: And I ſhall rather furniſh my Study with *Plutarch* and *Cicero*, with *Livy* and *Polybius*, than with *Caſſandra* and *Ibrahim Baſſa*; and if I do give an hour to theſe for divertiſement or pleaſure, yet I will dwell with them that can inſtruct me, and make me wiſe and eloquent, ſevere and uſeful to my ſelf and others. I end this with the ſaying of *Lælius* in *Cicero*: *Amicitia non debet conſequi utilitatem, ſed amicitiam utilitas.* When I chuſe my friend, I will not ſtay till I have received a kindneſs; but I will chuſe ſuch an one that can do me many if I need them: But I mean ſuch kindneſſes which make me wiſer, and which make me better; that is, I will when I chuſe my friend, chuſe him that is the braveſt, the worthieſt and the moſt excellent perſon: and then your firſt Queſtion is ſoon anſwered; To love ſuch a perſon and to contract ſuch friendſhips is juſt ſo authorized by the principles of Chriſtianity, as it is warranted to love wiſdom and vertue, goodneſs and beneficence, and all the impreſſes of God upon the ſpirits of brave men.

2. The next inquiry is *How far it may extend?* that is, by what expreſſions it may be ſignified? I find that *David* and *Jonathan* loved at a ſtrange rate; they were both good men; though it happened that *Jonathan* was on the obliging ſide; but here the expreſſions were, *Jonathan* watched for *David*'s good; told him of his danger, and helped him to eſcape; took part with *David*'s innocence againſt his Father's malice and injuſtice; and beyond all this, did it to his own prejudice; and they two ſtood like two feet ſupporting one body; though *Jonathan* knew that *David* would prove like the foot of a Wreſtler, and would ſupplant him, not by any unworthy or unfriendly action, but it was from God; and he gave him his hand to ſet him upon his own throne.

We find his parallels in the Gentile ſtories: young *Athenodorus* having divided the eſtate with his Brother *Xenon*, divided it again when *Xenon* had ſpent his own ſhare; and *Lucullus* would not take the Conſulſhip till his younger brother had firſt enjoyed it for a year; but *Pollux* divided with *Caſtor* his immortality; and you know who offer'd himſelf to death being pledge for his friend, and his friend by performing his word reſcued him as bravely. And when we find in Scripture that *for a good man ſome will even dare to die*; and that *Aquila* and *Priſcilla* laid their necks down for S. *Paul*; and the *Galatians* would have given him their very eyes, that is, every thing that was moſt dear to them, and ſome others were near unto death for his ſake: and that it is a Precept of Chriſtian charity, to lay down our lives for our brethren, that is, thoſe who were combined in a cauſe of Religion, who were united with the ſame hopes, and imparted to each other ready aſſiſtances, and grew dear by common ſufferings, we need enquire no further for the expreſſions of friendſhips. *Greater love than this hath no man, than that he lay down his life for his friends*; and this we are oblig'd to do in ſome Caſes for all Chriſtians; and therefore we may do it for thoſe who are to us in this preſent and imperfect ſtate of things, that which all the good men and women in the world ſhall be in Heaven, that is, in the ſtate of perfect friendſhips. This is the biggeſt; but then it includes and can ſuppoſe all the reſt; and if this may be done for all, and in ſome caſes muſt for any one of the multitude, we need not ſcruple whether we may do it for thoſe who are better than a multitude. But as for the thing it ſelf, it is not eaſily and lightly to be done; and a man muſt not die for humour, nor expend ſo great a Jewel for a trifle: μόλις ἀνεπνεύσαμεν εἰδότες ἐπ' ὐδενὶ λυσιτελεῖ παραναλωμα γενησόμενοι: ſaid *Philo*; we will hardly die when it is for nothing, when no good, no worthy end is ſerved, and become a Sacrifice to redeem a foot-boy. But we may not give our life to redeem another: unleſs 1. The party for whom we die be a worthy and an uſeful perſon; better for the publick, or better for Religion, and more uſeful to others than my ſelf. Thus *Ribiſchius* the *German* died bravely when he became a Sacrifice for his Maſter, *Maurice* Duke of *Saxony*; Covering his Maſters body with his own, that he might eſcape the fury of the Turkiſh Souldiers. *Succurram perituro, ſed ut ipſe non peream, niſi ſi futurus ero magni hominis, aut magnæ rei merces*, ſaid *Seneca*. I will help a dying perſon if I can; but I will not die my ſelf for him, unleſs by my death I ſave a brave man, or become the price of a great thing; that is, I will die for a Prince, for the Republick, or to ſave an Army, as *David* expos'd himſelf to combat with the *Philiſtin* for the redemption of the hoſt of *Iſrael*: and in this ſence, that is true, *Præſtat ut pereat unus quàm Unitas*, better that *one* periſh than a *multitude*. 2. A man dies bravely when he gives his temporal life to ſave the ſoul of any ſingle perſon in the Chriſtian world. It is a worthy exchange, and

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the glorification of that love by which Chriſt gave his life for every Soul. Thus he that reproves an erring Prince wiſely and neceſſarily, he that affirms a fundamental truth, or ſtands up for the glory of the Divine Attributes, though he die for it, becomes a worthy ſacrifice. 3. Theſe are duty, but it may be Heroick and full of Chriſtian bravery, to give my life to reſcue a noble and a brave friend, though I my ſelf be as worthy a man as he; becauſe the preference of him is an act of humility in me, and of friendſhip towards him; *Humility* and *Charity* making a pious difference, where *Art* and *Nature* have made all equal.

Some have fancied other meaſures of treating our friends. One ſort of men ſay that we are to expect that our friends ſhould value us as we value our ſelves: which if it were to be admitted, will require that we make no friendſhips with a proud man; and ſo far indeed were well; but then this proportion does exclude ſome humble men who are moſt to be valued, and the rather becauſe they undervalue themſelves.

Others ſay that a friend is to value his friend as much as his friend values him; but neither is this well or ſafe, wiſe or ſufficient; for it makes friendſhip a mere bargain, and is ſomething like the Country weddings in ſome places where I have been; where the bridegroom and the bride muſt meet in the half way, and if they fail a ſtep, they retire and break the match: It is not good to make a reckoning in friendſhip; that's merchandiſe, or it may be gratitude, but not noble friendſhip; in which each part ſtrives to out-do the other in ſignifications of an excellent love: And *amongſt true friends there is no fear of loſing any thing.*

But that which amongſt the old Philoſophers comes neareſt to the right, is that we love our friends as we love our ſelves. If they had meant it as our Bleſſed Saviour did, of that general friendſhip by which we are to love all mankind, it had been perfect and well; or if they had meant it of the inward affection, or of outward juſtice; but becauſe they meant it of the moſt excellent friendſhips, and of the outward ſignifications of it, it cannot be ſufficient: for a friend may and muſt ſometimes do more for his friend than he would do for himſelf. Some men will periſh before they will beg or petition for themſelves to ſome certain perſons; but they account it noble to do it for their friend, and they will want rather than their friend ſhall want; and they will be more earneſt in praiſe or diſpraiſe reſpectively for their friend than for themſelves. And indeed I account that one of the greateſt demonſtrations of real friendſhip is, that a friend can really endeavour to have his friend advanced in honour, in reputation, in the opinion of wit or learning before himſelf.

Aurum & opes, & rura frequens donabit amicus:
Qui velit ingenio cedere, rarus erit.
Sed tibi tantus ineſt veteris reſpectus amici,
Carior ut mea ſit quàm tua fama tibi.

Martial. l. 8. Ep. 18.

Lands, gold and trifles many give or lend,
But he that ſtoops in fame, is a rare friend;
In friendſhips Orb thou art the brighteſt Star,
Before thy fame mine thou preferreſt far.

But then be pleaſed to think that therefore I ſo highly value this ſignification of friendſhip, becauſe I ſo highly value humility. *Humility* and *Charity* are the two greateſt graces in the world; and theſe are the greateſt ingredients which conſtitute friendſhip and expreſs it.

But there needs no other meaſures of friendſhip, but that it may be as great as you can expreſs it; beyond death it cannot go, to death it may, when the cauſe is reaſonable and juſt, charitable and religious: and yet if there be any thing greater than to ſuffer death (and pain and ſhame to ſome are more inſufferable) a true and noble friendſhip ſhrinks not at the greateſt trials.

And yet there is a limit even to friendſhip. It muſt be as great as our friend fairly needs in all things where we are not tied up by a former duty, to God, to our ſelves, or ſome pre-obliging relative. When *Pollux* heard ſome body whiſper a reproach againſt his Brother *Caſtor*, he killed the ſlanderer with his fiſt: that was a zeal which his friendſhip could not warrant. *Nulla eſt excuſatio ſi amici cauſâ peccaveris*, ſaid *Cicero*. No friendſhip can excuſe a ſin: And this the braver *Romans* inſtanced in the matter of duty to their Country. It is not lawful to fight on our friends part

againſt our Prince or Country; and therefore when *Caius Bloſius* of *Cuma* in the ſedition of *Gracchus* appeared againſt his Country, when he was taken he anſwered, That he loved *Tiberius Gracchus* ſo dearly, that he thought fit to follow him whitherſoever he led; and begg'd pardon upon that account: They who were his Judges were ſo noble, that though they knew it no fair excuſe, yet for the honour of friendſhip they did not directly reject his motion; but put him to death, becauſe he did not follow, but led on *Gracchus*, and brought his friend into the ſnare: For ſo they preſerved the honours of friendſhip on either hand, by neither ſuffering it to be ſullied by a foul excuſe, nor yet rejected in any fair pretence. A man may not be perjured for his friend. I remember to have read in the Hiſtory of the Low-Countries, that *Grimſton* and *Redhead*, when *Bergenapzoom* was beſieged by the Duke of *Parma*, acted for the intereſt of the Queen of *England*'s forces a notable deſign; but being ſuſpected and put for their acquittance to take the Sacrament of the Altar, they diſſembled their perſons, and their intereſt, their deſign and their religion, and did for the Queens ſervice (as one wittily wrote to her) give not only their bodies but their ſouls, and ſo deſerved a reward greater than ſhe could pay them: I cannot ſay this is a thing greater than a friendſhip can require, for it is not great at all, but a great villany, which hath no name, and no order in worthy entercourſes; and no obligation to a friend can reach as high as our duty to God: And he that does a baſe thing in zeal for his friend, burns the golden thred that ties their hearts together; it is a *conſpiracy*, but no longer *friendſhip*. And when *Cato* lent his wife to *Hortenſius*, and *Socrates* lent his to a merry *Greek*, they could not amongſt wiſe perſons obtain ſo much as the fame of being worthy friends, neither could thoſe great Names legitimate an unworthy action under the moſt plauſible title.

It is certain that amongſt friends their eſtates are common; that is, by whatſoever I can reſcue my friend from calamity, I am to ſerve him, or not to call him friend; there is a great latitude in this, and it is to be reſtrained by no prudence, but when there is on the other ſide a great neceſſity neither vicious nor avoidable: A man may chuſe whether he will or no; and he does not ſin in not doing it, unleſs he have bound himſelf to it: *But certainly friendſhip is the greateſt band in the world*, and if he have profeſſed a great friendſhip, he hath a very great obligation to do that and more; and he can no ways be diſobliged but by the care of his Natural relations.

I ſaid, [*Friendſhip is the greateſt band in the world,*] and I had reaſon for it, for it is all the bands that this world hath; and there is no ſociety, and there is no relation that is worthy, but it is made ſo by the communications of friendſhip, and by partaking ſome of its excellencies. For Friendſhip is a tranſcendent, and ſignifies as much as *Unity* can mean; and every conſent, and every pleaſure, and every benefit, and every ſociety is the Mother or the Daughter of friendſhip. Some friendſhips are made by *nature*, ſome by *contract*, ſome by *intereſt*, and ſome by *ſouls*. And in proportion to theſe ways of Uniting, ſo the friendſhips are greater or leſs, vertuous or natural, profitable or holy, or all this together. Nature makes excellent friendſhips, of which we obſerve ſomething in ſocial Plants; growing better in each others neighbourhood than where they ſtand ſingly: And in Animals it is more notorious, whoſe friendſhips extend ſo far as to herd and dwell together, to play and feed, to defend and fight for one another, and to cry in abſence, and to rejoyce in one anothers preſence. But theſe friendſhips have other names leſs noble, they are *Sympathy*, or they are *Inſtinct*. But if to this natural friendſhip there be Reaſon ſuperadded, ſomething will come in upon the ſtock of Reaſon which will ennoble it; But becauſe no Rivers can riſe higher than Fountains, Reaſon ſhall draw out all the diſpoſitions which are in Nature and eſtabliſh them into friendſhips, but they cannot ſurmount the communications of Nature: Nature can make no friendſhips greater than her own excellencies. Nature is the way of contracting neceſſary friendſhips, that is, by nature ſuch friendſhips are contracted without which we cannot live, and be educated, or be well, or be at all.

In this ſcene, that of *Parents* and *Children* is the greateſt, which indeed is begun in nature, but is actuated by ſociety and mutual endearments. For Parents love their Children becauſe they love themſelves, Children being but like emiſſions of water, ſymbolical or indeed the ſame with the fountain; and they in their poſterity ſee the images and inſtruments of a civil immortality: But if Parents and Children do not live together, we ſee their friendſhips and their loves are much abated, and ſupported only by fame and duty, by cuſtoms and religion, which to nature are but artificial pillars, and make this friendſhip to be complicated, and to paſs from its own kind to another.

another. That of Children to their Parents is not properly friendſhip, but gratitude and intereſt, and religion, and whatever can ſupervene of the nature of friendſhip comes in upon another account; upon ſociety and worthineſs and choice.

This relation on either hand makes great Dearneſſes: But it hath ſpecial and proper ſignifications of it, and there is a ſpecial duty incumbent on each other reſpectively. This friendſhip and ſocial relation is not equal, and there is too much authority on one ſide, and too much fear on the other to make equal friendſhips; and therefore although this is one of the kinds of friendſhip, that is of a ſocial and relative love and converſation; yet in the more proper uſe of the word, [*Friendſhip*] does do ſome things which Father and Son do not; I inſtance in the free and open communicating counſels, and the evenneſs and pleaſantneſs of converſation; and conſequently the ſignifications of the paternal and filial love as they are divers in themſelves and unequal, and therefore another kind of friendſhip than we mean in our inquiry; ſo they are ſuch a duty which no other friendſhip can annul: becauſe their mutual duty is bound upon them by religion long before any other friendſhips can be contracted; and therefore having firſt poſſeſſion muſt abide for ever. The duty and love to Parents muſt not yield to religion, much leſs to any new friendſhips: and our Parents are to be preferred before the *Corban*, and are at no hand to be laid aſide but when they engage againſt God: That is, in the rights which this relation and kind of friendſhip challenges as its propriety, it is ſupreme and cannot give place to any other friendſhips; till the Father gives his right away, and God or the Laws conſent to it; as in the caſe of marriage, emancipation, and adoption to another family: in which caſes though love and gratitude are ſtill obliging, yet the ſocieties and duties of relation are very much altered, which in the proper and beſt friendſhips can never be at all. But then this alſo is true, That the ſocial relations of Parents and Children not having in them all the capacities of a proper friendſhip, cannot challenge all the ſignifications of it; that is, it is no prejudice to the duty I owe there, to pay all the dearneſſes which are due here, and to friends there are ſome things due which the other cannot challenge, I mean *my ſecret*, and *my equal converſation*, and the pleaſures and intereſts of theſe, and the conſequents of all.

Next to this is the ſociety and dearneſs of *Brothers* and *Siſters*: which uſually is very great amongſt worthy perſons; but if it be conſidered what it is in it ſelf, it is but very little; there is very often a likeneſs of natural temper, and there is a ſocial life under the ſame roof, and they are commanded to love one another, and they are equals in many inſtances, and are endeared by converſation when it is merry and pleaſant, innocent and ſimple, without art and without deſign. But Brothers paſs not into noble friendſhips upon the ſtock of that relation: they have fair diſpoſitions and advantages, and are more eaſie and ready to ferment into the greateſt dearneſſes, if all things elſe be anſwerable. Nature diſpoſes them well towards it, but in this inquiry if we ask what duty is paſſed upon a Brother to a Brother even for being ſo? I anſwer, that religion and our Parents and God and the Laws appoint what meaſures they pleaſe; but nature paſſes but very little, and friendſhip leſs; and this we ſee apparently in thoſe Brothers who live aſunder, and contract new relations, and dwell in other ſocieties. There is no love, no friendſhip without the entercouſe of converſation: Friendſhips indeed may laſt longer than our abode together, but they were firſt contracted by it, and eſtabliſhed by pleaſure and benefit; and unleſs it be the beſt kind of friendſhip (which that of *Brothers* in that mere capacity is not) it dies when it wants the proper nutriment and ſupport: and to this purpoſe is that which was ſpoken by *Solomon*: [*Better is a neighbour that is near, than a Brother that is far off:*] that is, although ordinarily Brothers are firſt poſſeſſed of the entries and fancies of friendſhip, becauſe they are of the firſt ſocieties and converſations; yet when that ceaſes and the Brother goes away, ſo that he does no advantage, no benefit of entercourſe; the neighbour that dwells by me, with whom if I converſe at all, either he is my enemy and does, and receives evil; or if we converſe in worthineſſes and benefit and pleaſant communication, he is better in the laws and meaſures of friendſhip than my diſtant Brother. And it is obſervable that [*Brother*] is indeed a word of friendſhip and charity and of mutual endearment, and ſo is a title of the braveſt ſociety; yet in all the Scripture there are no precepts given of any duty and comport, which Brothers, that is, the deſcendents of the ſame Parents are to have one towards another in that capacity; and it is not becauſe their nearneſs is ſuch that they need none: For Parents and children are nearer, and yet need tables of duty to be deſcribed; and for Brothers, certainly they need it infinitely if there be any peculiar duty; Prov. 27. 10.

duty; *Cain* and *Abel* are the great probation of that, and you know who ſaid,

Fratrum quoque gratia rara eſt:

It is not often you ſhall ſee
Two Brothers live in amity.

But the Scripture which often deſcribes the duty of Parents and Children, never deſcribes the duty of Brothers; except where by *Brethren* are meant all that part of mankind who are tied to us by any vicinity and indearment of religion or country, of profeſſion and family, of contract or ſociety, of love and the nobleſt friendſhips; the meaning is, that though Fraternity alone be the endearment of ſome degrees of friendſhip, without choice and without excellency; yet the relation it ſelf is not friendſhip, and does not naturally infer it; and that which is procured by it, is but limited and little; and though it may paſs into it, as other converſations may, yet the friendſhip is accidental to it, and enters upon other accounts, as it does between ſtrangers; with this only difference that Brotherhood does oftentimes aſſiſt the valuation of thoſe excellencies for which we entertain our friendſhips. Fraternity is the opportunity and preliminary diſpoſition to friendſhip, and no more. For if my Brother be a fool or a vicious perſon, the love to which nature and our firſt converſation diſpoſes me, does not end in friendſhip, but in pity and fair proviſions and aſſiſtances; which is a demonſtration that Brotherhood is but the inclination and addreſs to friendſhip. And though I will love a worthy Brother more than a worthy ſtranger, if the worthineſs be equal, becauſe the relation is ſomething, and being put into the ſcales againſt an equal worthineſs muſt needs turn the balance, as every grain will do in an even weight; yet when the relation is all the worthineſs that is pretended, it cannot ſtand in competition with a friend: for though a *friend-Brother* is better than a *friend-ſtranger*, where the friend is equal, but the Brother is not: yet a Brother is not better than a friend; but as *Solomon*'s expreſſion is [*There is a Friend that is better than a Brother*;] and to be born of the ſame Parents is ſo accidental and extrinſick to a mans pleaſure or worthineſs, or ſpiritual advantages, that though it be very pleaſing and uſeful that a Brother ſhould be a friend, yet it is no great addition to a friend that he alſo is a Brother: there is ſomething in it, but not much. But in ſhort, the caſe is thus. The firſt beginnings of friendſhip ſerve the neceſſities; but choice and worthineſs are the excellencies of its endearment and its bravery; and between a Brother that is no friend, and a friend that is no Brother, there is the ſame difference as between the diſpoſition and the act or habit: a Brother if he be worthy is the readieſt and the neareſt to be a friend, but till he be ſo, he is but the twi-light of the day, and but the bloſſom to the faireſt fruit of *Paradiſe*. A Brother does not always make a friend, but a friend ever makes a Brother and more: And although nature ſometimes finds the tree, yet friendſhip engraves the Image; the firſt relation places him in the garden, but friendſhip ſets it in the Temple, and then only it is venerable and ſacred: and ſo is Brotherhood when it hath the ſoul of friendſhip.

So that if it be asked which are moſt to be valued, *Brothers* or *Friends*; the anſwer is very eaſie; Brotherhood is or may be one of the kinds of friendſhip, and from thence only hath its value, and therefore if it be compared with a greater friendſhip muſt give place: But then it is not to be asked which is to be preferred, a *Brother* or a *Friend*, but which is the better friend, *Memnon* or my *Brother?* For if my Brother ſays I ought to love him beſt, then he ought to love me beſt; * if he does, then there is a great friendſhip, and he poſſibly is to be preferred; if he can be that friend which he pretends to be, that is, if he be equally worthy: But if he ſays, I muſt love him only becauſe he is my Brother, whether he loves me or no, he is ridiculous; and it will be a ſtrange relation which hath no correſpondent: but ſuppoſe it, and add this alſo, that I am equally his Brother as he is mine, and then he alſo muſt love me whether I love him or no; and if he does not, he ſays, I muſt love him though he be my Enemy; and ſo I muſt; but I muſt not love my Enemy though he be my Brother more than I love my Friend; and at laſt if he does love me for being his Brother, I confeſs that this love deſerves love again; but then I conſider, that he loves me upon an incompetent reaſon: for he that loves me only becauſe I am his Brother, loves me for that which is no worthineſs, and I muſt love him as much as that comes to, and for as little reaſon; unleſs this be added, that he loves me firſt: But whether choice and union of ſouls, and worthineſs of manners, and greatneſs of underſtanding, and uſefulneſs

* *Ut præſtem Pyladem, aliquis mihi præſtet Oreſten.*
Hoc non ſit verbis, Marce, ut ameris, ama. Mar. l. 6. Ep. 11.

usefulness of conversation, and the benefits of Counsel, and all those endearments which make our lives pleasant and our persons Dear, are not better and greater reasons of love and Dearness than to be born of the same flesh, I think amongst wise persons needs no great inquiry. For Fraternity is but a Cognation of Bodies, but Friendship is an Union of Souls which are confederated by more noble ligatures. My Brother, if he be no more, shall have my hand to help him; but unless he be my friend too, he cannot challenge my heart: and if his being my friend be the greater nearness, then *Friend* is more than *Brother*, and I suppose no man doubts but that *David* lov'd *Jonathan* far more than he lov'd his Brother *Eliab*.

One inquiry more there may be in this affair, and that is, Whether a *Friend* may be more than a *Husband* or *Wife*; To which I answer, that it can never be reasonable or just, prudent or lawful: but the reason is, because Marriage is the Queen of friendships, in which there is a communication of all that can be communicated by friendship: and it being made sacred by vows and love, by bodies and souls, by interest and custom, by religion and by laws, by common Counsels and common fortunes; it is the principal in the kind of friendship, and the measure of all the rest: And there is no abatement to this consideration, but that there may be some allay in this as in other lesser friendships by the incapacity of the persons: if I have not chosen my friend wisely or fortunately, he cannot be the correlative in the best Union; but then the friend lives as the soul does after death, it is in the state of separation, in which the soul strangely loves the body and longs to be reunited, but the body is an useless trunk and can do no ministeries to the soul; which therefore prays to have the body reformed and restored and made a brave and a fit companion: So must these best friends, when one is useless or unapt to the braveries of the princely friendship, they must love ever, and pray ever, and long till the other be perfected and made fit; in this case there wants only the body, but the soul is still a relative and must be so for ever.

A *Husband* and a *Wife* are the best friends, but they cannot always signifie all that to each other which their friendships would; as the Sun shines not upon a Valley which sends up a thick vapour to cover his face; and though his beams are eternal, yet the emission is intercepted by the intervening cloud. But however all friendships are but parts of this; a man must leave Father and Mother and cleave to his Wife, that is [*the dearest thing in Nature is not comparable to the dearest thing of friendship:*] and I think this is argument sufficient to prove friendship to be the greatest band in the world; Adde to this, that other friendships are part of this, they are marriages too, less indeed than the other, because they cannot, must not be all that endearment which the other is; yet that being the principal, is the measure of the rest, and are all to be honoured by like dignities, and measured by the same rules, and conducted by their portion of the same Laws. But as Friendships are *Marriages* of the soul, and of fortunes and interests, and counsels; so they are *Brotherhoods* too; and I often think of the excellencies of friendships in the words of *David*, who certainly was the best friend in the world [*Ecce quàm bonum & quàm jucundum fratres habitare in unum:*] It is good and it is pleasant that Brethren should live like friends, that is, they who are any ways relative, and who are any ways social and confederate should also dwell in Unity and loving society, for that is the meaning of the word [*Brother*] in Scripture [It was my Brother *Jonathan*] said *David*; such Brothers contracting such friendships are the beauties of society, and the pleasure of life, and the festivity of minds: and whatsoever can be spoken of love, which is God's eldest daughter, can be said of vertuous friendships; and though *Carneades* made an eloquent Oration at *Rome* against justice, yet never saw a Panegyrick of malice, or ever read that any man was witty against friendship. Indeed it is probable that some men, finding themselves by the peculiarities of friendship excluded from the participation of those beauties of society which enamel and adorn the wise and the vertuous, might suppose themselves to have reason to speak the evil words of envy and detraction; I wonder not for all those unhappy souls which shall find Heaven-gates shut against them, will think they have reason to murmur and blaspheme: The similitude is apt enough, for that is the region of friendship, and Love is the light of that glorious Country, but so bright that it needs no Sun: Here we have fine and bright rays of that Celestial flame, and though to all mankind the light of it is in some measure to be extended, like the treasures of light dwelling in the South, yet a little do illustrate and beautifie the North, yet some live under the line, and the beams of friendship in that position are imminent and perpendicular.

I know

I know but one thing more in which the Communications of friendſhip can be reſtrained; and that is, in Friends and Enemies: *Amicus amici, amicus meus non eſt:* My friends friend is not always my friend; nor his enemy mine; for if my friend quarrel with a third perſon with whom he hath had no friendſhips, upon the account of intereſt; if that third perſon be my friend, the nobleneſs of our friendſhips deſpiſes ſuch a quarrel; and what may be reaſonable in him, would be ignoble in me; ſometimes it may be otherwiſe, and friends may marry one anothers loves and hatreds, but it is by chance if it can be juſt, and therefore *becauſe it is not always right, it cannot be ever neceſſary.*

In all things elſe let friendſhips be as high and expreſſive till they become an Union, or that friends like the *Molionidæ* be ſo the ſame that the flames of their dead bodies make but one *Pyramis*; no charity can be reproved, and ſuch friendſhips which are more than ſhadows, are nothing elſe but the rays of that glorious grace drawn into one centre, and made more active by the Union; and the proper ſignifications are well repreſented in the old Hieroglyphick, by which the Ancients depicted friendſhip; "In the beauties and ſtrength of a young man, bare-headed, rudely clothed, "to ſignifie its activity, and laſtingneſs, readineſs of action, and aptneſſes to do ſer-"vice: Upon the fringes of his garment was written *Mors & vita*, as ſignifying that "*in life and death* the friendſhip was the ſame; on the forehead was written *Summer* "*and Winter*, that is, proſperous and adverſe accidents and ſtates of life; the left "arm and ſhoulder was bare and naked down to the heart to which the finger poin-"ted, and there was written *longè & propè*: by all which we know that friendſhip does good far and near, in Summer and Winter, in life and death, and knows no difference of ſtate or accident but by the variety of her ſervices: and therefore ask no more to what we can be obliged by friendſhip; for it is every thing that can be *honeſt* and *prudent*, *uſeful* and *neceſſary*.

For this is all the allay of this Univerſality, we may do any thing or ſuffer any thing that is *wiſe* or *neceſſary*, or *greatly beneficial* to my friend, and that *in any thing*, in which I am *perfect maſter* of my *perſon* and *fortunes*. But I would not in bravery viſit my friend when he is ſick of the plague, unleſs I can do him good equal at leaſt to my danger; but I will procure him Phyſicians and prayers, all the aſſiſtances that he can receive, and that he can deſire, if they be in my power: and when he is dead, I will not run into his grave and be ſtifled with his earth; but I will mourn for him, and perform his will, and take care of his relatives, and do for him as if he were alive; and I think that is the meaning of that hard ſaying of a *Greek* Poet.

Ἄνθρωπ' ἀλλήλοισιν ἀπόπροθεν ὦμεν ἑταῖροι,
Πλὴν τόδε παντὸς χρήματός ἐστι κόρος.

To me though diſtant let thy friendſhip fly,
Though men be mortal, friendſhips muſt not die:
Of all things elſe there's great ſatiety.

Of ſuch immortal abſtracted pure friendſhips indeed there is no great plenty, and to ſee brothers hate each other is not ſo rare as to ſee them love at this rate. *The dead and the abſent have but few friends*, ſay the *Spaniards*; but they who are the ſame to their friend ἀπόπροθεν, when he is in another Country, or in another World, theſe are they who are fit to preſerve the ſacred fire for eternal ſacrifices, and to perpetuate the memory of thoſe exemplar friendſhips of the beſt men which have filled the world with hiſtory and wonder: for in no other ſence but this can it be true that friendſhips are pure loves, regarding to do good more than to receive it. He that is a friend after death, hopes not for a recompenſe from his friend, and makes no bargain either for fame or love; but is rewarded with the conſcience and ſatisfaction of doing bravely: but then this is demonſtration that they chuſe Friends beſt who take perſons ſo worthy that can and will do ſo. This is the profit and uſefulneſs of friendſhip; and he that contracts ſuch a noble Union, muſt take care that his friend be ſuch who can and will; but hopes that himſelf ſhall be firſt uſed, and put to act it. I will not have ſuch a friendſhip that is good for nothing, but I hope that I ſhall be on the giving and aſſiſting part; and yet if both the friends be ſo noble and hope and ſtrive to do the benefit, I cannot well ſay which ought to yield, and whether that friendſhip were braver that could be content to be unproſperous ſo his friend might have the glory of aſſiſting him; or that which deſires to give aſſiſtances in the greateſt meaſures

sures of friendship: but he that chuses a worthy friend that himself in the days of sorrow and need might receive the advantage, hath no excuse, no pardon, unless himself be as certain to do assistances when evil fortune shall require them. The summ of this answer to this enquiry I give you in a pair of *Greek* verses.

ἴσον θεῷ σὺ τὸν φίλον τιμᾶν θέλε·
ἐν τοῖς κακοῖς δ' ὁ φίλος συεργέτει.

Friends are to friends as lesser Gods, while they
Honour and service to each other pay.
But when a dark cloud comes, grudge not to lend
Thy head, thy heart, thy fortune to thy friend.

3. The last inquiry is, *How friendships are to be conducted?* that is, *What are the duties in presence and in absence; whether the friend may not desire to enjoy his friend as well as his friendship?* The answer to which in a great measure depends upon what I have said already: and if friendship be a charity in society, and is not for contemplation and noise, but for material comforts and noble treatments and usages, this is no peradventure, but that if I buy land, I may eat the fruits, and if I take a house I may dwell in it; and if I love a worthy person, I may please my self in his society: and in this there is no exception, unless the friendship be between persons of a different sex: for then not only the interest of their religion, and the care of their honour, but the worthiness of their friendship requires that their entercourse be prudent and free from suspicion and reproach. And if a friend is obliged to bear a calamity, so he secure the honour of his friend; it will concern him to conduct his entercourse in the lines of a vertuous prudence, so that he shall rather lose much of *his own comfort*, than she any thing of *her honour*; and in this case the noises of people are so to be regarded, that next to innocence they are the principal. But when by caution and prudence and severe conduct a friend hath done all that he or she can to secure fame and honourable reports; after this, their noises are to be despised; they must not fright us from our friendships, nor from her fairest entercourses; *I may lawfully pluck the clusters from my own Vine, though he that walks by, calls me thief.*

But by the way (Madam) you may see how much I differ from the morosity of those *Cynicks* who would not admit your sex into the communities of a noble friendship. I believe some Wives have been the best friends in the world; and few stories can out-do the nobleness and piety of that Lady that suck'd the poysonous, purulent matter from the wound of our brave Prince in the holy Land, when an Assasine had pierc'd him with a venom'd arrow. And if it be told that women cannot retain counsel, and therefore can be no brave friends; I can best confute them by the story of *Porcia*, who being fearful of the weakness of her sex, stabb'd her self into the thigh to try how she could bear pain; and finding her self constant enough to that sufferance, gently chid her *Brutus* for not daring to trust her, since now she perceived that no torment could wrest that secret from her, which she hoped might be intrusted to her. If there were not more things to be said for your satisfaction, I could have made it disputable whether have been more illustrious in their friendships, men or women? I cannot say that Women are capable of all those excellencies by which men can oblige the world; and therefore a female friend in some cases is not so good a counsellor as a wise man, and cannot so well defend my honour; nor dispose of reliefs and assistances if she be under the power of another: but a woman can love as passionately, and converse as pleasantly, and retain a secret as faithfully, and be useful in her proper ministeries; and she can die for her friend as well as the bravest *Roman* Knight; and we find that some persons have engag'd themselves as far as death upon a less interest than all this amounts to: such were the ὐχωλιμαῖοι, as the *Greeks* call them, the *Devoti* of a Prince or General, the Assasines amongst the *Saracens*, the Σολιδάνοι amongst the old *Galatians*: they did as much as a friend could do. And if the greatest services of a friend can be paid for by an ignoble price, we cannot grudge to vertuous and brave women that they be partners in a noble friendship, since their conversation and returns can add so many moments to the felicity of our lives: and therefore though a Knife cannot enter as far as a Sword, yet a Knife may be more useful to some purposes, and in every thing, except it be against an enemy. A man is the best friend in trouble, but a woman may be equal to him in the days of joy: a woman can as well increase our comforts, but cannot so well lessen our sorrows: and

there-

therefore we do not carry women with us when we go to fight; but in peaceful Cities and times vertuous women are the beauties of society and the prettinesses of friendship. And when we consider that few persons in the world have all those excellencies by which friendship can be useful and illustrious, we may as well allow women as men to be friends; since *they* can have all that which can be necessary and essential to friendships, and *these* cannot have all by which friendships can be accidentally improved; in all some abatements will be made; and we shall do too much honour to women if we reject them from friendships, because they are not perfect: for if to friendships we admit imperfect men, because no man is perfect; he that rejects women does find fault with them because they are not more perfect than men; which either does secretly affirm that they ought and can be perfect, or else it openly accuses men of injustice and partiality.

I hope you will pardon me that I am a little gone from my undertaking, I went aside to wait upon the women and to do countenance to their tender vertues: I am now return'd, and, if I were to do the office of a guide to uninstructed friends, would add the particulars following: Madam, you need not read them now, but when any friends come to be taught by your precept and example how to converse in the noblest conjurations, you may put these into better words and tell them,

1. That the first Law of friendship is, they must neither ask of their friend what is Undecent; nor grant it if themselves be ask'd. For it is no good office to make my friend more vicious or more a fool; I will restrain his folly, but not nurse it; I will not make my groom the officer of my lust and vanity. There are Villains who sell their souls for bread, that offer sin and vanity at a price: I should be unwilling my friend should know I am vicious; but if he could be brought to minister to it, he is not worthy to be my friend: and if I could offer it to him, I do not deserve to clasp hands with a vertuous person.

2. Let no man chuse him for his friend whom it shall be possible for him ever after to hate; For though the *society* may justly be interrupted, yet *love* is an immortal thing, and I will never despise him whom I could once think worthy of my love. A friend that proves not good, is rather to be suffered, than any enmities be entertained: and there are some outer offices of friendship and little drudgeries in which the less worthy are to be imployed, and it is better that he be below stairs than quite thrown out of doors.

3. There are two things which a friend can never pardon, a treacherous blow and the revealing of a secret, because these are against the Nature of friendship; they are the adulteries of it, and dissolve the Union; and in the matters of friendship, which is the marriage of souls, these are the proper causes of divorce: and therefore I shall add this only, that *secrecy* is the *chastity of friendship*, and the publication of it is a prostitution and direct debauchery; but a secret, treacherous wound is a perfect and unpardonable Apostasie. I remember a pretty apologue that *Bromiard* tells, A Fowler in a sharp frosty morning having taken many little birds for which he had long watched, began to take up his nets; and nipping the birds on the head laid them down. A young Thrush espying the tears trickling down his cheeks by reason of the extreme cold, said to her Mother, that certainly the man was very merciful and compassionate that wept so bitterly over the calamity of the poor Birds: But her Mother told her more wisely, that she might better judge of the mans disposition by his hand than by his eye; and if the hands do strike treacherously, he can never be admitted to friendship, who speaks fairly and weeps pitifully. Friendship is the greatest honesty and ingenuity in the world.

4. Never accuse thy friend, nor believe him that does; if thou dost, thou hast broken the skin: but he that is angry with every little fault, breaks the bones of friendship. And when we consider that in society and the accidents of every day, in which no man is constantly pleased or displeased with the same things, we shall find reason to impute the change unto our selves; and the emanations of the Sun are still glorious, when our eyes are sore: and we have no reason to be angry with an eternal light, because we have a changeable and a mortal faculty. But however, do not think thou didst contract alliance with an Angel, when thou didst take thy friend into thy bosom; he may be weak as well as thou art, and thou mayest need pardon as well as he, and *That man loves flattery more than friendship, who would not only have his friend, but all the contingencies of his friend to humour him.*

μήποτ' ὀπὶ σμικρᾷ περφάσει φίλον ἀνδρ' ἀπολέσῃς,
Πανδόμβῳ χαλεπῇ Κύρνε διαβολίῃ.
Εἶπε ἀμαχτωλῆσι φίλον ὀπὶ πάντ χολῶτο,
Θνητοῖ' ἐν ἀλλήλοις ἄρθμιοι ὄντε φίλοι. Theog.

5. Give

5. Give thy friend counsel wisely and charitably, but leave him to his liberty whether he will follow thee or no: and be not angry if thy counsel be rejected: For *advice is no Empire*, and he is not my friend that will be my Judge whether I will or no. *Neoptolemus* had never been honoured with the victory and spoils of *Troy* if he had attended to the tears and counsel of *Lycomedes*, who being afraid to venture the young man, fain would have had him sleep at home safe in his little Island. He that gives advice to his friend and *exacts obedience* to it, does not the kindness and ingenuity of a friend, but the office and pertness of a School-master.

6. Never be a Judge between thy friends in any matter where both set their hearts upon the victory: If strangers or enemies be litigants, whatever side thou favourest, thou getteſt a friend, but when friends are the parties thou losest one.

7. Never comport thy self so, as that thy friend can be afraid of thee: for then the state of the relation alters when a new and troublesome passion supervenes. *ODERUNT quos METUUNT. Perfect love casteth out fear*, and no man is friend to a Tyrant; but that friendship is Tyranny where the love is changed into fear, equality into empire, society into obedience; for then all my kindness to him also will be no better than flattery.

8. When you admonish your friend, let it be without bitterness; when you chide him, let it be without reproach; when you praise him, let it be with worthy purposes and for just causes, and in friendly measures; too much of that is flattery, too little is envy: if you do it justly, you teach him true measures; but when others praise him, rejoyce, though they praise not thee, and remember that if thou esteemest his praise to be thy disparagement, thou art envious, but neither just nor kind.

9. When all things else are equal, prefer an old friend before a new. If thou meanest to spend thy friend, and make a gain of him till he be weary, thou wilt esteem him as a beast of burden, the worse for his age: But if thou esteemest him by noble measures, he will be better to thee by thy being used to him, by trial and experience, by reciprocation of indearments, and an habitual worthiness. An old friend is like old wine, which when a man hath drunk, he doth not desire new, because he saith the old is better. But every old friend was new once; and if he be worthy, keep the new one till he become old.

10. After all this, treat thy friend nobly, love to be with him, do to him all the worthinesses of love and fair endearment, according to thy capacity and his; Bear with his infirmities till they approach towards being criminal; but never dissemble with him, never despise him, never leave him. * Give him gifts and upbraid him not, ‖ and refuse not his kindnesses, and be sure never to despise the smallness or the impropriety of them. *Confirmatur amor beneficio accepto:* A gift (saith *Solomon*) fasteneth friendships. For as an eye that dwells long upon a Star must be refreshed with lesser beauties and strengthened with greens and Looking-glasses, lest the sight become amazed with too great a splendor; So must the love of friends sometimes be refreshed with material and low Caresses; lest by striving to be *too divine* it become *less humane:* It must be allowed its share of *both;* It is *humane* in giving pardon and fair construction, and openness and ingenuity, and keeping secrets; it hath *something* that is *divine*, because it is *beneficent*; but *much* because it is *eternal*.

* *Extra fortunam est, quicquid donatur amicis?*
Quæ dederis, solas semper habebis opes.
Mart. l. 5. ep. 43.
Est tamen hoc vitium, sed non leve, sit licet unum,
Quòd colit ingratas pauper amicitias.
Quis largitur opes veteri, fidóque sodali? ep. 19.

‖ *Non bellè quædam faciunt duo: sufficit unus*
Huic operi: si vis ut loquar, ipse tace.
Crede mihi, quamvis ingentia, Postume, dones,
Auctoris pereunt garrulitate sui. ep. 83.

POSTSCRIPT.

MADAM,

IF you ſhall think it fit that theſe Papers paſs further than your own eye and Cloſet, I deſire they may be conſign'd into the hands of my worthy friend Dr. Wedderburne: *For I do not only expoſe all my ſickneſs to his cure, but I ſubmit my weakneſſes to his cenſure; being as confident to find of him charity for what is pardonable, as remedy for what is curable: But indeed, Madam, I look upon that worthy man as an* Idea *of Friendſhip; and if I had no other notices of Friendſhip or converſation to inſtruct me than His, it were ſufficient: For whatſoever I can ſay of Friendſhip, I can ſay of His; and as all that know Him reckon Him amongſt the beſt Phyſicians, ſo I know Him worthy to be reckoned amongſt the beſt Friends.*

TWO LETTERS TO PERSONS Changed in their RELIGION.

The First to a Gentlewoman Seduced to the Church of *Rome*.
The other to a Person Returning to the Church of *England*.

Volo Solidum Perenne.

THE FIRST LETTER.

M. B.

I WAS desirous of an opportunity in *London* to have discoursed with you concerning something of neareſt concernment to you; but the multitude of my little affairs hindred me, and have brought upon you this trouble to read a long Letter; which yet I hope you will be more willing to do, becauſe it comes from one who hath a great reſpect to your perſon, and a very great charity to your ſoul. I muſt confeſs I was on your behalf troubled when I heard you were fallen from the Communion of the Church of *England*, and entred into a voluntary, unneceſſary Schiſm, and departure from the Laws of the King and the Communion of thoſe with whom you have always lived in charity; going againſt thoſe Laws in the defence and profeſſion of which your Huſband died; going from the Religion in which you were Baptized, in which for ſo many years you lived piouſly and hoped for Heaven; and all this without any ſufficient reaſon, without neceſſity or juſt ſcandal miniſtred to you: and to aggravate all this, you did it in a time when the Church of *England* was perſecuted, when ſhe was marked with the Characteriſms of her Lord, the marks of the Croſs of *Jeſus*, that is, when ſhe ſuffered for a holy cauſe and a holy conſcience, when the Church of *England* was more glorious than at any time before; Even when ſhe could ſhew more Martyrs and Confeſſors than any Church this day in Chriſtendom; even then when a King died in the profeſſion of her Religion, and thouſands of Prieſts, learned and pious men, ſuffered the ſpoiling of their goods rather than they would forſake one Article of ſo excellent a Religion: So that ſeriouſly it is not eaſily to be imagined that any thing ſhould move you, unleſs it be that which troubled the perverſe *Jews*, and the Heathen *Greek*, *Scandalum crucis*, the ſcandal of the Croſs. You ſtumbled at that Rock of offence, You left us becauſe we were afflicted, leſſened in outward circumſtances and wrapped in a cloud: But give me leave only to remind you of that ſad ſaying of the Scripture, that you may avoid the conſequent of it; *They that fall on this ſtone, ſhall be broken in pieces; but they on whom it ſhall fall, ſhall be grinded to powder.* And if we ſhould conſider things but prudently, it is a great argument that the ſons of our Church are very conſcientious and juſt in their perſwaſions, when it is evident, that we have no temporal end to ſerve, nothing but the great end of our ſouls; all our hopes of preferment are gone, all ſecular regards; only we ſtill have Truth on our ſides, and we are not willing with the loſs of Truth to change from a perſecuted to a proſperous Church, from

a Reformed to a Church that will not be reformed; leſt we give ſcandal to good people that ſuffer for a holy conſcience, and weaken the hands of the afflicted; of which if you had been more careful, you would have remained much more innocent.

But I pray, give me leave to conſider for you, becauſe you in your change conſidered ſo little for your ſelf; What fault, what falſe doctrine, what wicked and dangerous Propoſition, what defect, what amiſs did you find in the Doctrine and Liturgy and Diſcipline of the Church of *England?*

For its Doctrine, It is certain it profeſſes the belief of all that is written in the Old and New Teſtament, all that which is in the three Creeds, the *Apoſtolical*, the *Nicene*, and that of *Athanaſius*, and whatſoever was decreed in the four General Councils, or in any other truly ſuch; and whatſoever was condemned in theſe, our Church hath legally declared it to be Hereſie. And upon theſe accounts above four whole Ages of the Church went to Heaven; they baptized all their *Catechumens* into this Faith, their hopes of Heaven was upon this and a good life, their Saints and Martyrs lived and died in this alone, they denied Communion to none that profeſſed this Faith. This is the Catholick Faith, ſo ſaith the Creed of *Athanaſius*; and unleſs a company of men have power to alter the Faith of God, whoſoever live and die in this Faith, are intirely *Catholick* and *Chriſtian*. So that the Church of *England* hath the ſame Faith without diſpute that the Church had for 400 or 500 years; and therefore there could be nothing wanting here to Saving Faith, if we live according to our belief.

2. *For the Liturgy* of the Church of *England*, I ſhall not need to ſay much, becauſe the caſe will be every evident; Firſt, Becauſe the diſputers of the Church of *Rome* have not been very forward to object any thing againſt it, they cannot charge it with any evil: 2. Becauſe for all the time of King *Edward* the Sixth, and till the Eleventh year of Queen *Elizabeth*, your people came to our Churches, and prayed with us, till the Bull of *Pius Quintus* came out upon temporal regards, and made a Schiſm by forbidding the Queen's Subjects to pray as by Law was here appointed, though the Prayers were good and holy, as themſelves did believe. That Bull enjoyned Recuſancy, and made that which was an act of Rebellion, and Diſobedience, and Schiſm, to be the character of your *Roman* Catholicks. And after this, what can be ſuppoſed wanting in order to Salvation? We have the Word of God, the Faith of the Apoſtles, the Creeds of the Primitive Church, the Articles of the four firſt General Councils, a holy Liturgy, excellent Prayers, perfect Sacraments, Faith and Repentance, the Ten Commandments, and the Sermons of Chriſt, and all the Precepts & counſels of the Goſpel. We teach the neceſſity of good works, and require and ſtrictly exact the ſeverity of a holy life; We live in obedience to God, and are ready to die for him, and do ſo when he requires us ſo to do; We ſpeak honourably of his moſt holy Name, we worſhip him at the mention of his Name, we confeſs his Attributes, we love his Servants, we pray for all men, we love all Chriſtians, even our moſt erring Brethren: We confeſs our ſins to God and to our Brethren whom we have offended, and to God's Miniſters in caſes of Scandal or of a troubled Conſcience: We communicate often, we are enjoyned to receive the holy Sacrament thrice every year at leaſt: Our Prieſts abſolve the penitent, our Biſhops ordain Prieſts, and Confirm baptized perſons, and bleſs their people and intercede for them; and what could here be wanting to Salvation? what neceſſity forced you from us? I dare not ſuſpect it was a Temporal regard that drew you away, but I am ſure it could be no Spiritual.

But now that I have told you, and made you to conſider *from whence you went*; give me leave to repreſent to you, and tell you *whither you are gone*, that you may underſtand the nature and conditions of your change: For do not think your ſelf ſafe, becauſe they tell you that you are come to the Church; You are indeed gone from one Church to another, from a better to a worſe, as will appear in the induction, the particulars of which before I reckon, give me leave to give you this advice: If you mean in this affair to underſtand what you do, it were better you enquired what your Religion is, than what your Church is; For that which is a true Religion to day, will be ſo to morrow and for ever; but that which is a holy Church to day, may be heretical at the next change, or may betray her truſt, or obtrude new Articles in contradiction to the old, or by new interpretations may elude ancient Truths, or may change your Creed, or may pretend to be the Spouſe of Chriſt when ſhe is idolatrous, that is, adulterous to God: Your Religion is that which you muſt, and therefore may competently underſtand; You muſt live in it, and grow in it, and govern all the actions of your life by it; and in all queſtions concerning the Church, you are to chuſe your Church by the Religion, and therefore this ought firſt and laſt to be enquired after.

Whether

Whether the *Roman* Church be the *Catholick* Church, must depend upon so many uncertain enquiries, is offered to be proved by so long, so tedious a method, hath in it so many intrigues and Labyrinths of Question, and is (like a long line) so impossible to be perfectly streight, and to have no declination in it when it is held by such a hand as yours, that unless it be by material enquiries into the Articles of the Religion, you can never hope to have just grounds of confidence. In the mean time you can consider this; if the *Roman* Church were the Catholick, that is, so as to exclude all that are not of her communion, then the *Greek* Churches had as good turn *Turks* as remain damned Christians; and all that are in the communion of all the other Patriarchal Churches in Christendom, must also perish like Heathens; which thing before any man can believe, he must have put off all reason, and all modesty, and all charity. And who can with any probability think that *the Communion of Saints* in the Creed is nothing but the *Communion of Roman Subjects*, and the Article of the *Catholick Church* was made up to dispark the inclosures of *Jerusalem*, but to turn them into the pale of *Rome*, and the Church is as limited as ever it was, save only that the Synagogue is translated to *Rome*, which I think you will easily believe was a Proposition the Apostles understood not. But though it be hard to trust to it, it is also so hard to prove it, that you shall never be able to understand the measures of that question, and therefore your Salvation can never depend upon it. For no good or wise person can believe that God hath tied our Salvation to impossible measures, or bound us to an Article that is not by us cognoscible, or intends to have us conducted by that which we cannot understand.

And when you shall know that Learned men, even of the *Roman* party, are not agreed concerning the *Catholick Church* that is infallibly to guide you; Some saying that it is the Virtual Church, that is, the Pope; Some, that it is the Representative Church, that is, a Council; Some, that it is the Pope and the Council, the Virtual Church and the Representative Church together; Some, that neither of these, nor both together are infallible; but only, the essential Church, or the diffusive Church is the Catholick, from whom we must at no hand dissent; you will quickly find your self in a wood, and uncertain whether you have more than a word in exchange for your Soul, when you are told you are in the *Catholick* Church.

But I will tell you what you may understand, and see and feel, something that your self can tell whether I say true or no concerning it. You are now gone to a Church that protects it self by arts of subtilty and arms, by violence and persecuting all that are not of their minds, to a Church in which you are to be a Subject of the King so long as it pleases the Pope: In which you may be absolved from your Vows made to God, your Oaths to the King, your Promises to Men, your duty to your Parents in some cases: A Church in which men pray to God, and to Saints in the same Form of words in which they pray to God, as you may see in the Offices of Saints, and particularly of our Lady: a Church in which men are taught by most of the principal Leaders to worship Images with the same worship with which they worship God and Christ, or him or her whose Image it is, and in which they usually picture God the Father, and the holy Trinity, to the great dishonour of that Sacred mystery, against the doctrine and practice of the Primitive Church, against the express doctrine of Scripture, against the honour of a Divine Attribute, I mean, the Immensity and Spirituality of the Divine Nature; You are gone to a Church that pretends to be Infallible, and yet is infinitely deceived in many particulars, and yet endures no contradiction, and is impatient her children should enquire into any thing her Priests obtrude. You are gone from receiving the whole Sacrament to receive it but half; from Christ's Institution to a humane invention, from Scripture to uncertain Traditions, and from ancient Traditions to new pretences, from Prayers which ye understood to Prayers which ye understand not, from confidence in God to rely upon creatures, from intire dependence upon inward acts to a dangerous temptation of resting too much in outward ministeries, in the external work of Sacraments and of Sacramentals. You are gone from a Church whose worshipping is Simple, Christian and Apostolical, to a Church where mens consciences are loaden with a burden of Ceremonies greater than that in the days of the *Jewish* Religion (for the Ceremonial of the Church of *Rome* is a great Book *in Folio*) greater I say than all the Ceremonies of the *Jews* contained in *Leviticus*, *&c.* You are gone from a Church where you were exhorted to read the Word of God, the holy Scriptures from whence you found instruction, institution, comfort, reproof, a treasure of all excellencies, to a Church that seals up that Fountain from you, and gives you drink by drops out of such Cisterns as they first make, and then stain,

and then reach out. And if it be told you that ſome men abuſe Scripture, it is true; For if your Prieſts had not abuſed Scripture, they could not thus have abuſed you: But there is no neceſſity they ſhould, and you need not, unleſs you liſt; any more than you need to abuſe the Sacraments or decrees of the Church, or the meſſages of your friend, or the Letters you receive, or the Laws of the Land; all which are liable to be abuſed by evil perſons, but not by good people and modeſt underſtandings. It is now become a part of your Religion to be ignorant, to walk in blindneſs, to believe the man that hears your Confeſſions, to hear none but him, not to hear God ſpeaking but by him, and ſo you are liable to be abuſed by him, as he pleaſe, without remedy. You are gone from us, where you were only taught to worſhip God through Jeſus Chriſt, and now you are taught to worſhip Saints and Angels with a worſhip at leaſt dangerous, and in ſome things proper to God; For your Church worſhips the Virgin *Mary* with burning *Incenſe* and *Candles* to her, and you give her *Preſents*, which by the conſent of all Nations uſed to be eſteemed a Worſhip peculiar to God, and it is the ſame thing which was condemned for Hereſie in the *Collyridians*, who offered a *Cake* to the Virgin *Mary*; A *Candle* and a *Cake* make no difference in the worſhip; and your joyning God and the Saints in your worſhip and devotions, is like the device of them that fought for King and Parliament, the latter deſtroys the former. I will trouble you with no more particulars, becauſe if theſe move you not to conſider better, nothing can.

But yet I have two things more to add of another nature, one of which at leaſt may prevail upon you, whom I ſuppoſe to have a tender and a religious Conſcience.

The firſt is, That all the points of difference between us and your Church are ſuch as do evidently ſerve the ends of Covetouſneſs and Ambition, of Power and Riches; and ſo ſtand vehemently ſuſpected of deſign, and art, rather than truth of the Article, and deſigns upon Heaven. I inſtance in the Popes power over Princes and all the World; His power of diſpenſation, The exemption of the Clergy from juriſdiction of Princes, The doctrine of Purgatory and Indulgences which was once made means to raiſe a portion for a Lady, the Neece of Pope *Leo* the Tenth; The Prieſts power advanced beyond authority of any warrant from Scripture, a doctrine apt to bring abſolute obedience to the Papacy: But becauſe this is poſſibly too nice for you to ſuſpect or conſider, that which I am ſure ought to move you, is this:

That you are gone to a Religion in which (though through God's grace prevailing over the follies of men, there are, I hope and charitably ſuppoſe, many pious men that love God and live good lives, yet) there are very many doctrines taught by your men, which are very ill friends to a good life. I inſtance in your Indulgences and Pardons, in which vicious men put a great confidence, and rely greatly upon them. The doctrine of Purgatory which gives countenance to a ſort of Chriſtians who live half to God and half to the world, and for them this doctrine hath found out a way that they may go to Hell and to Heaven too. The Doctrine that the Prieſts abſolution can turn a trifling Repentance into a perfect and a good, and that ſuddenly too, and at any time, even on our death-bed, or the minute before our death, is a dangerous heap of falſhoods, and gives licence to wicked people, and teaches men to reconcile a wicked debauched life, with the hopes of Heaven. And then for Penances and temporal ſatisfaction, which might ſeem to be as a plank after the ſhipwrack of the duty of Repentance, to keep men in awe and to preſerve them from ſinking in an Ocean of Impiety, it comes to juſt nothing by your doctrine; for there are ſo many eaſie ways of Indulgences and getting Pardons, ſo many Con-fraternities, Stations, priviledg'd Altars, little Offices, *Agnus Dei*'s, Amulets, Hallowed devices, Swords, Roſes, Hats, Church-yards, and the fountain of theſe annexed Indulgences the Pope himſelf, and his power of granting what, and when, and to whom he liſt; that he is a very unfortunate man that needs to ſmart with penances; and after all, he may chuſe to ſuffer any at all, for he may pay them in Purgatory if he pleaſe, and he may come out of Purgatory upon reaſonable terms, in caſe he ſhould think it fit to go thither: So that all the whole duty of *Repentance* ſeems to be deſtroyed with devices of men that ſeek power and gain, and find error and folly; inſomuch that if I had a mind to live an evil Life, and yet hope for Heaven at laſt, I would be of your Religion above any in the world.

But I forget I am writing a Letter: I ſhall therefore deſire you to conſider upon the Premiſes, which is the ſafer way. For ſurely it is lawful for a man to ſerve God without Images; but that to worſhip Images is lawful, is not ſo ſure. It is lawful to pray to God alone, to confeſs him to be true, and every man a lyar, to call no man

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Maſter upon Earth, but to rely upon God teaching us; But it is at leaſt hugely diſputable and not at all certain that any man, or ſociety of men can be infallible, that we may put our truſt in Saints, in certain extraordinary Images, or burn Incenſe and offer conſumptive oblations to the Virgin *Mary*, or make Vows to perſons, of whoſe ſtate, or place, or capacities, or condition we have no certain revelation. We are ſure we do well, when in the holy Communion we worſhip God and Jeſus Chriſt our Saviour; but they who alſo worſhip what ſeems to be Bread, are put to ſtrange ſhifts to make themſelves believe it to be lawful. It is certainly lawful to believe what we ſee and feel; but it is an unnatural thing upon pretence of faith to diſbelieve our eyes, when our ſenſe and our faith can better be reconciled, as it is in the queſtion of the Real Preſence, as it is taught by the Church of *England*.

So that unleſs you mean to prefer a danger before ſafety, temptation to unholineſs before a ſevere and a holy Religion: Unleſs you mean to loſe the benefit of your Prayers by praying what you perceive not, and the benefit of the Sacrament in great degrees by falling from Chriſt's inſtitution, and taking half inſtead of all: Unleſs you deſire to provoke God to jealouſie by Images, and Man to jealouſie in profeſſing a Religion in which you may in many caſes have leave to forfeit your faith and lawful truſt: Unleſs you will ſtill continue to give ſcandal to thoſe good people with whom you have lived in a common Religion, and weaken the hearts of God's afflicted ones: Unleſs you will chuſe a Catechiſm without the Second Commandment, and a Faith that grows bigger or leſs as men pleaſe, and a Hope that in many degrees relies on men and vain confidences, and a Charity that damns all the World but your ſelves: Unleſs you will do all this, that is, ſuffer an abuſe in your Prayers, in the Sacrament, in the Commandments, in Faith, in Hope, in Charity, in the Communion of Saints, and your duty to your Supreme, you muſt return to the boſom of your Mother the Church of *England* from whence you have fallen, rather weakly than maliciouſly; and I doubt not but you will find the Comfort of it all your Life, and in the Day of your Death, and in the Day of Judgment. If you will not, yet I have freed mine own Soul, and done an act of Duty and Charity, which at leaſt you are bound to take kindly, if you will not entertain it obediently.

Now let me add this, That although moſt of theſe Objections are ſuch things which are the open and avowed doctrines or practices of your Church, and need not to be proved as being either notorious or confeſſed; yet if any of your Guides ſhall ſeem to queſtion any thing of it, I will bind my ſelf to verifie it to a tittle, and in that too which I intend them, that is, ſo as to be an Objection obliging you to return, under the pain of folly or hereſie, or diſobedience, according to the ſubject matter. And though I have propounded theſe things now to your conſideration, yet, if it be deſired, I ſhall repreſent them to your eye, ſo that even your ſelf ſhall be able to give ſentence in the behalf of Truth. In the mean time give me leave to tell you of how much folly you are guilty in being moved by ſuch mock-arguments as your men uſe when they meet with women and tender conſciences and weaker underſtandings.

The firſt is; *Where was your Church before Luther?* Now if you had called upon them to ſpeak ſomething againſt your Religion from Scripture, or right Reaſon, or Univerſal Tradition, you had been ſecure as a Tortoiſe in her ſhell; a Cart preſſed with Sheaves could not have oppreſſed your cauſe or perſon; though you had confeſſed you underſtood nothing of the myſteries of ſucceſſion doctrinal or perſonal. For if we can make it appear that our Religion was that which Chriſt and his Apoſtles taught, let the Truth ſuffer what Eclipſes or prejudices can be ſuppoſed, let it be hid like the holy fire in the captivity; yet what Chriſt and his Apoſtles taught us, is eternally true, and ſhall by ſome means or other be conveyed to us; even the enemies of Truth have been conſervators of that Truth by which we can confute their Errors. But if you ſtill ask where it was before *Luther?* I anſwer, it was there where it was after; even in the Scriptures of the Old and New Teſtament; and I know no warrant for any other Religion: And if you will expect I ſhould ſhew any Society of men who profeſſed all the doctrines which are now expreſſed in the Confeſſion of the Church of *England*; I ſhall tell you it is unreaſonable; becauſe ſome of our Truths are now brought into our publick Confeſſions that they might be oppos'd againſt your Errors; before the occaſion of which there was no need of any ſuch Confeſſions, till you made many things neceſſary to be profeſſed, which are not lawful to be believed. For if we believe your ſuperinduc'd follies, we ſhall do unreaſonably, unconſcionably, and wickedly; but the queſtions themſelves are ſo uſeleſs, abſtracting from the accidental neceſſity which your follies have brought upon us, that it had

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been happy if we had never heard of them more than the Saints and Martyrs did in the first Ages of the Church. But because your Clergy have invaded the liberty of the Church, and multiplied the dangers of damnation, and pretend new necessities, and have introduc'd new Articles, and affright the simple upon new pretensions, and slight the very institution and the Commands of Christ and of the Apostles, and invent new Sacramentals, constituting Ceremonies of their own head, and promise grace along with the use of them, as if they were not Ministers but Lords of the Spirit, and teach for doctrines the commandments of men, and make void the Commandment of God by their tradition, and have made a strange Body of Divinity; therefore it is necessary that we should immure our Faith by the refusal of such vain and superstitious dreams: but our Faith was completed at first, it is no other than that which was delivered to the Saints, and can be no more for ever.

So that it is a foolish demand to require that we should shew before *Luther* a Systeme of Articles declaring our sence in these questions: It was long before they were questions at all; and when they were made questions, they remained so, a long time; and when by their several pieces they were determined, this part of the Church was oppressed with a violent power; and when God gave opportunity, then the yoke was broken; and this is the whole progress of this affair. But if you will still insist upon it, then let the matter be put into equal balances, and let them shew any Church whose Confession of Faith was such as was obtruded upon you at *Trent*: and if your Religion be *Pius Quartus* his Creed at *Trent*, then we also have a question to ask, and that is, *Where was your Religion before* Trent?

The Council of *Trent* determined, That the Souls departed before the day of Judgment enjoy the Beatifical Vision. It is certain this Article could not be shewn in the Confession of any of the ancient Churches; for most of the Fathers were of another opinion. But that which is the greatest offence of Christendom, is not only that these doctrines which we say are false were yet affirmed, but that those things which the Church of God did always reject, or held as Uncertain, should be made Articles of Faith, and so become parts of your Religion; and of these it is that I again ask the question which none of your side shall ever be able to answer for you: *Where was your Religion before* Trent?

I could instance in many particulars, but I shall name one to you, which because the thing of it self is of no great consequence, it will appear the more unreasonable and intolerable that your Church should adopt it into the things of necessary belief, especially since it was only a matter of fact, and they took the false part too. For in the 21. *Sess. Chap.* 4. it is affirmed, That *although the holy Fathers did give the Sacrament of the Eucharist to Infants, yet they did it without any necessity of salvation*, that is, they did not believe it necessary to their salvation: Which is notoriously false, and the contrary is marked out with the black-lead of every man almost that reads their Works; and yet your Council says this is *sine controversiâ credendum*, to be believed without all controversie; and all Christians forbidden to believe or teach otherwise. So that here it is made an Article of Faith amongst you, that a man shall neither believe his reason nor his eyes: and who can shew any Confession of Faith in which all the *Trent*-doctrine was professed and enjoyned under pain of damnation?

De potest. Eccles. cons. 12. And before the Council of *Constance*, the doctrine touching the Popes power was so new, so decried, that as *Gerson* says, he hardly should have escaped the note of Heresie that would have said so much as was there defined: So that in that Article which now makes a great part of your belief, where was your Religion before the Council of *Constance*? And it is notorious that your Council of *Constance* determined the doctrine of the Half-communion with a *Non obstante* to Christ's institution, that is, with a defiance to it, or a noted, observed neglect of it, and with a profession it was otherwise in the Primitive Church. Where then was your Religion before *John Hus* and *Hierom* of *Prague*'s time, against whom that Council was convened? But by this instance it appears most certainly that your Church cannot shew her Confessions immediately after Christ, and therefore if we could not shew ours immediately before *Luther*, it were not half so much; For since you receded from Christ's Doctrine, we might well recede from yours; and it matters not who or how many or how long they professed your doctrine, if neither Christ nor his Apostles did teach it: So that if these Articles constitute your Church, your Church was invisible at the first; and if ours was invisible afterwards, it matters not; *For yours was invisible in the days of light, and ours was invisible in the days of darkness.* For our Church was always visible in the reflections of Scripture, and he that had his eyes of Faith and Reason might easily have

have ſeen theſe Truths all the way which conſtitute our Church. But I add yet farther, that our Church before *Luther* was there where your Church was, in the ſame place and in the ſame perſons: For divers of the Errors which have been amongſt us reformed, were not the conſtituent Articles of your Church before *Luther*'s time; for before the laſt Councils of your Church a man might have been of your Communion upon eaſier terms; and *Indulgences* were indeed a practice, but no Article of Faith before your men made it ſo, and that very lately, and ſo were many other things beſides. So that although your men cozen the credulous and the ſimple by calling yours *The old Religion*, yet the difference is vaſt between Truth and their affirmative, even as much as between old Errors and new Articles. For although Ignorance and Superſtition had prepared the Oar, yet the Councils of *Conſtance* and *Baſil*, and *Trent* eſpecially, were the Forges and the Mint.

Laſtly, If your men had not by all the vile and violent arts of the world ſtopped the mouths of diſſenters, the queſtion would quickly have been anſwered, or our Articles would have been ſo confeſſed, ſo owned and ſo publick, that the queſtion could never have been asked; But in deſpite of all oppoſition, there were great numbers of profeſſors who did proteſt and profeſs and practiſe our doctrines contrary to your Articles; as it is demonſtrated by the Divines of *Germany* in *Illyricus* his *Catalogus teſtium veritatis*, and in Biſhop *Morton*'s Appeal.

But with your next objection you are better pleaſed, and your men make moſt noiſe with it. For you pretend that by our confeſſion Salvation may be had in your Church, but your men deny it to us; and therefore by the confeſſion of both ſides you may be ſafe, and there is no queſtion concerning you; but of us there is great queſtion, for none but our ſelves ſay that we can be ſaved.

I anſwer, 1. That Salvation may be had in your Church, is it ever the truer becauſe we ſay it? If it be not, it can add no confidence to you, for the Propoſition gets no ſtrength by our affirmative. But if it be, then our authority is good or elſe our reaſon; and if either be, then we have more reaſon to be believed ſpeaking of our ſelves; becauſe we are concerned to ſee that our ſelves may be in a ſtate of hope; and therefore we would not venture on this ſide if we had not greater reaſon to believe well of our ſelves than of you. And therefore believe us when it is more likely that we have greater reaſon, becauſe we have greater concernments, and therefore greater conſiderations.

2. As much charity as your men pretend us to ſpeak of you, yet it is a clear caſe our hope of your Salvation is ſo little, that we dare not venture our ſelves on your ſide. The Burger of *Oldwater* being to paſs a River in his journey to *Daventry*, bad his man try the ford; telling him he hoped he ſhould not be drowned, for though he was afraid the River was too deep, yet he thought his Horſe would carry him out, or at leaſt the Boats would fetch him off. Such a confidence we may have of you, but you will find that but little warranty, if you remember how great an intereſt it is that you venture.

3. It would be remembred that though the beſt ground of your hope is not the goodneſs of your own faith, but the greatneſs of our charity; yet we that charitably hope well of you, have a fulneſs of aſſurance of the truth and certainty of our own way; and however you can pleaſe your ſelves with Images of things, as having no firm footing for your trifling confidence, yet you can never with your tricks out-face us of juſt and firm adherencies; and if you were not empty of ſupports, and greedy of bulruſhes, ſnatching at any thing to ſupport your ſinking cauſe, you would with fear and trembling conſider the direct dangers which we demonſtrate to you to be in your Religion, rather than flatter your ſelves with collateral, weak, and deceitful hopes of accidental poſſibilities, that ſome of you may eſcape.

4. If we be more charitable to you than you are to us, acknowledge in us the beauty and eſſential form of Chriſtian Religion, be ſure you love as well as make uſe of our charity: But if you make our charity an argument againſt us, remember that you render us evil in exchange for good; and let it be no brag to you that you have not that charity to us; For therefore the *Donatiſts* were condemned for Hereticks and Schiſmaticks, becauſe they damn'd all the world, and afforded no charity to any that was not of their Communion.

5. But that our charity may be ſuch indeed, that is, that it may do you a real benefit, and not turn into Wormwood and Coloquintida, I pray take notice in what ſence it is that we allow Salvation may poſſibly be had in your Church. We warrant it not to any, we only hope it for ſome; we allow it to them as to the *Sadduces* in the Law,

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and to the *Corinthians* in the Gospel who denied the Resurrection; that is, till they were sufficiently instructed, and competently convinced, and had time and powers to out-wear their prejudices and the impresses of their education and long perswasion. But to them amongst you who can and do consider and yet determine for error and interest, we have a greater charity, even so much as to labour and pray for their conversion, but not so much fondness as to flatter them into boldness and pertinacious adherencies to matters of so great danger.

6. But in all this affair, though your men are very bold with God and leap into his Judgment-seat before him, and give wild sentences concerning the Salvation of your own party and the Damnation of all that disagree; yet that which is our charity to you, is indeed the fear of God, and the reverence of his judgments. We do not say that all Papists are certainly damn'd, we wish and desire vehemently that none of you may perish. But then this charity of judgment relates not to you, nor is derived from any probability which we see in your doctrines that differ from ours: But because we know not what rate and value God puts upon the Article; It concerns neither you nor us to say, this or that man shall be damn'd for his opinion: For besides that this is a bold intrusion into that secret of God which shall not be opened till the day of Judgment; and besides that we know not what allays and abatements are to be made by the good meaning and the ignorance of the man; all that can concern us is to tell you that you are in error, that you depart from Scripture, that you exercise tyranny over souls, that you leave the Divine institution, and prevaricate God's Commandment, that you divide the Church without truth and without necessity, that you tie men to believe things under pain of damnation which cannot be made very probable, much less certain; and therefore that you sin against God and are in danger of his eternal displeasure. But in giving the final sentence as we have no more to do than your men have, yet so we refuse to follow your evil example; and we follow the glorious precedent of our Blessed Lord; who decreed and declared against the crime, but not against the Criminal before the day. He that does this, or that, is in danger of the Council, or in danger of judgment, or liable and obnoxious to the danger of Hell fire: So we say of your greatest Errors, they put you in the danger of perishing; but that you shall or shall not perish, we leave it to your Judge; and if you call this Charity, it is well, I am sure it is Piety and the fear of God.

7. Whether you may be saved, or whether you shall be damned for your errors, does neither depend upon our affirmative nor your negative, but according to the rate and value which God sets upon things. Whatever we talk, things are as they are, not as we dispute, or grant, or hope; and therefore it were well if your men would leave abusing you and themselves with these little arts of indirect support. For many men that are warranted, yet do eternally perish; and you in your Church damn millions who I doubt not shall reign with *Jesus* eternally in the Heavens.

8. I wish you would consider, that if any of our men say Salvation may be had in your Church, it is not for the goodness of your new Propositions, but only because you do keep so much of that which is our Religion, that upon the confidence of that we hope well concerning you. And we do not hope any thing at all that is good of you or your Religion as it distinguishes from us and ours. We hope that the good which you have common with us may obtain pardon directly or indirectly, or may be an Antidote of the venome, and an Amulet against the danger of your very great Errors: So that if you can derive any confidence from our concession, you must remember where it takes root; not upon any thing of yours, but wholly upon the excellency of ours: You are not at all safe, or warranted for being *Papists*; but we hope well of some of you, for having so much of the *Protestant*: and if that will do you any good, proceed in it, and follow it whithersoever it leads you.

9. The safety that you dream of, which we say to be on your side, is nothing of allowance or warranty, but a hope that is collateral, indirect and relative. We do not say any thing whereby you can conclude yours to be safer than ours; for it is not safe at all, but extremely dangerous: We affirm those errors in themselves to be damnable, some to contain in them Impiety, some to have Sacriledge, some Idolatry, some Superstition, some practices to be conjuring and charming and very like to Witchcraft, as in your hallowing of Water, and baptizing Bells, and exorcising Demoniacks; and what safety there can be in these, or what you can fancy we should allow to you, I suppose you need not boast of. Now because we hope some are saved amongst you, you must not conclude yours to be safe; for our hope relies upon this:

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There are many of your Propoſitions in which we differ from you, that thouſands amongſt you underſtand and know nothing of; it is to them as if they were not; it is to them now as it was before the Council, they hear not of it. And though your Prieſts have taken a courſe that the moſt ignorant do practiſe ſome of your abominations moſt groſly, yet we hope this will not be laid upon them who (as S. *Auſtin*'s expreſſion is) *cautâ ſollicitudine quærunt veritatem, corrigi parati cum invenerint*; do according as they are able warily and diligently ſeek for Truth, and are ready to follow it when they find it; men who live good lives, and repent of all their evils known and unknown. Now if we are not deceived in our hopes, theſe men ſhall rejoyce in the eternal goodneſs of God, which prevails over the malice of them that miſguide you: But if we be deceived in our hopes of you, your guides have abus'd you, and the blind leaders of the blind will fall together. For,

10. If you will have the ſecret of this whole affair, this it is. The hopes we have of any of you, (as it is known) principally relies upon the hopes of your repentance. Now we ſay that a man may repent of an error which he knows not of; as he that prays heartily for the pardon of all his ſins and errors known and unknown; by his general repentance may obtain many degrees and inſtances of mercy. Now thus much alſo your men allow to us; theſe who live well, and die in a true, though but general, repentance of their ſins and errors even amongſt us, your beſt and wiſeſt men pronounce to be in a ſavable condition, Here then we are equal, and we are as ſafe by your confeſſion as you are by ours. But becauſe there are ſome Bigots of your faction, fierce and fiery, who ſay that a general repentance will not ſerve our turns, but it muſt be a particular renunciation of Proteſtancy; theſe men deny not only to us but to themſelves too, all that comfort which they derive from our Conceſſion, and indeed which they can hope for from the mercies of God. For be you ſure we think as ill of your Errors as you can ſuppoſe of our Articles; and therefore if for Errors (be they on which ſide it chances) a general repentance will not ſerve the turn without an actual dereliction, then flatter not your ſelves by any thing of our kindneſs to your party; for you muſt have a particular, if a general be not ſufficient. But if it be ſufficient for you, it is ſo for us, in caſe we be in error as your men ſuppoſe us; but if it will not ſuffice us for remedy to thoſe Errors you charge us with, neither will it ſuffice you; for the caſe muſt needs be equal as to the value of repentance and malignity of the error: and therefore theſe men condemn themſelves and will not allow us to hope well of them: But if they will allow us to hope, it muſt be by affirming the value of a general repentance; and if they allow that, they muſt hope as well of ours as we of theirs: But if they deny it to us, they deny it to themſelves; and then they can no more brag of any thing of our conceſſion. This only I add to this conſideration; That your men do not, cannot charge upon us any doctrine that is in its matter and effect impious; there is nothing poſitive in our doctrine, but is either true or innocent; but we are accus'd for denying your ſuperſtructures: Ours therefore (if we be deceived) is but like a ſin of omiſſion; yours are ſins of commiſſion in caſe you are in the wrong (as we believe you to be) and therefore you muſt needs be in the greater danger than we can be ſuppoſed, by how much ſins of omiſſion are leſs than ſins of commiſſion.

11. Your very way of arguing from our charity is a very fallacy, and a trick that muſt needs deceive you if you rely upon it. For whereas your men argue thus; The Proteſtants ſay we Papiſts may be ſaved; and ſo ſay we too; but we Papiſts ſay that you Proteſtants cannot, therefore it is ſafeſt to be a Papiſt: Conſider that of this argument, if it ſhall be accepted, any bold Heretick can make uſe, againſt any modeſt Chriſtian of a true perſwaſion. For, if he can but out-face the modeſty of the good man, and tell him he ſhall be damn'd; unleſs that modeſt man ſay as much of him, you ſee impudence ſhall get the better of the day. But it is thus in every error. Fifteen Biſhops of *Jeruſalem* in immediate ſucceſſion were circumciſed, believing it to be neceſſary ſo to be: with theſe other Chriſtian Churches who were of the uncircumciſion did communicate: Suppoſe now that theſe Biſhops had not only thought it neceſſary for themſelves, but for others too; this argument you ſee was ready; You of the uncircumciſion who do communicate with us, think that we may be ſaved though we are circumciſed; but we do not think that you who are not circumciſed can be ſaved, therefore it is the ſafeſt way to be circumciſed: I ſuppoſe you would not have thought their argument good, neither would you have had your children circumciſed. But this argument may ſerve the Preſbyterians as well as the Papiſts. We are indeed very kind to them in our ſentences concerning their Salvation; and they

they are many of them as unkind to us. If they ſhould argue ſo as you do, and ſay, You Epiſcopal men think we Preſbyterians, though in errors, can be ſaved, and we ſay ſo too: but we think you Epiſcopal men are Enemies of the Kingdom of *Jeſus* Chriſt; and therefore we think you in a damnable condition; therefore it is ſafer to be a Preſbyterian: I know not what your men would think of the argument in their hands, I am ſure we had reaſon to complain that we are uſed very ill on both hands for no other cauſe but becauſe we are charitable. But it is not our caſe alone; but the old Catholicks were uſed juſt ſo by the *Donatiſts* in this very argument, as we are uſed by your men. The *Donatiſts* were ſo fierce againſt the Catholicks, that they would re-baptize all them who came to their Churches from the other: But the Catholicks, as knowing the *Donatiſts* did give right Baptiſm, admitted their Converts to Repentance, but did not re-baptize them. Upon this ſcore, the *Donatiſts* triumphed, ſaying, You Catholicks confeſs our Baptiſm to be good, and ſo ſay we: But we *Donatiſts* deny your Baptiſm to be good; therefore it is ſafer to be of our ſide than yours. Now what ſhould the Catholicks ſay or do? Should they lie for God and for Religion, and to ſerve the ends of Truth ſay, the *Donatiſts* Baptiſm was not good? That they ought not. Should they damn all the *Donatiſts*, and make the rent wider? It was too great already. What then? They were quiet, and knew that the *Donatiſts* ſought advantages by their own fierceneſs, and trampled upon the others charity; but ſo they hardned themſelves in error, and became evil, becauſe the others were good.

I ſhall trouble you no further now, but deſire you to conſider of theſe things with as much caution, as they were written with charity.

Till I hear from you, I ſhall pray to God to open your heart and your underſtanding, that you may return from whence you are fallen, and repent, and do your firſt works. Which that you may do, is the hearty deſire of

Your very affectionate

Friend and Servant,

JER. TAYLOR.

THE

THE SECOND LETTER: Written to a Person newly Converted to the CHURCH of ENGLAND.

Madam,

I Bleſs God I am ſafely arrived where I deſired to be after my unwilling departure from the place of your abode and danger: And now becauſe I can have no other expreſſion of my tenderneſs, I account that I have a treble Obligation to ſignifie it by my care of your biggeſt and eternal intereſt. And becauſe it hath pleaſed God to make me an Inſtrument of making you to underſtand in ſome fair meaſure the excellencies of a true and holy Religion, and that I have pointed out ſuch follies and errors in the *Roman* Church, at which your underſtanding being forward and pregnant, did of it ſelf ſtart as at imperfect ill-looking Propoſitions, give me leave to do that now which is the purpoſe of my Charity, that is, teach you to turn this to the advantage of a holy life, that you may not only be changed but converted. For the Church of *England* whither you are now come is not in condition to boaſt her ſelf in the reputation of changing the opinion of a ſingle perſon, though never ſo excellent; She hath no temporal ends to ſerve which muſt ſtand upon fame and noiſes; all that ſhe can deſign, is to ſerve God, to advance the honour of the Lord, and the good of Souls, and to rejoyce in the Croſs of Chriſt.

Firſt, therefore I deſire you to remember that as now you are taught to pray both publickly and privately, in a Language underſtood, ſo it is intended your affections ſhould be forward, in proportion to the advantages which your prayer hath in the underſtanding part. For though you have been often told and have heard, that Ignorance is the mother of devotion; you will find that the propoſition is unnatural and againſt common ſenſe and experience; becauſe it is impoſſible to deſire that of which we know nothing, unleſs the deſire it ſelf be fantaſtical and illuſive: it is neceſſary that in the ſame proportion in which we underſtand any good thing, in the ſame we ſhall alſo deſire it; and the more particular and minute your notices are, the more paſſionate and material alſo your affections will be towards it: and if they be good things for which we are taught to pray, the more you know them, the more reaſon you have to love them. It is monſtrous to think that devotion, that is, paſſionate deſires of religious things, and the earneſt proſecutions of them, ſhould be produced by any thing of ignorance or leſs perfect notices in any ſence. Since therefore you are taught to pray, ſo that your underſtanding is the Precentor or the Maſter of the Quire, and you know what you ſay; your deſires are made humane, religious, expreſs, material (for theſe are the advantages of Prayers and Liturgies well underſtood) be pleaſed alſo to remember, that now if you be not alſo paſſionate and devout for the things you mention, you will want the Spirit of prayer, and be more inexcuſable than before. In many of your Prayers before (eſpecially the publick) you heard a voice, but ſaw and perceived nothing of the ſence; and what you underſtood of it was like the man in the Goſpel that was half blind, he ſaw men walking like Trees, and ſo you poſſibly might perceive the meaning of it in general; You knew when they came to the Epiſtle, when to the Goſpel, when the *Introit*, when the *Pax*, when any of the other more general periods were; but you could have nothing of the Spirit of prayer, that is, nothing of the devotion and the holy affections to the particular excellencies which could or ought there to have been repreſented: But

now you are taught how you may be really devout, it is made facil and easie, and there can want nothing but your consent and observation.

2. Whereas now you are taken off from all humane confidences, from relying wholly and almost ultimately upon the Priests power and external act, from reckoning prayers by numbers, from forms and out-sides; you are not to think that the Priests power is less, that the Sacraments are not effective, that your prayers may not be repeated frequently: But you are to remember, that all outward things and Ceremonies, all Sacraments and Institutions work their effect in the vertue of Christ, by some moral Instrument: The Priests in the Church of *England* can absolve you as much as the *Roman* Priests could fairly pretend; but then we teach that you must first be a penitent and a returning person, and our absolution does but manifest the work of God, and comfort and instruct your Conscience, direct and manage it: You shall be absolved here, but not unless you live an holy life; So that in this you will find no change but to the advantage of a strict life; we will not flatter you and cozen your dear Soul by pretended ministeries, but we so order our discourses and directions that all our ministrations may be really effective. And when you receive the holy Sacrament of the Eucharist, or the Lord's Supper, it does more good here than they do there; becaufe if they consecrate rightly, yet they do not communicate you fully; and if they offer the whole representative Sacrifice, yet they do not give you the whole Sacrament; only we enjoyn that you come with so much holiness, that the grace of God in your heart may be the principal, and the Sacrament in our hands may be the ministring and assisting part. We do not promise great effects to easie trifling dispositions, because we would not deceive, but really procure to you great effects; and therefore you are now to come to our offices with the same expectations as before, of pardon, of grace, of sanctification; but you must do something more of the work your self, that we may not do less in effect than you have in your expectation; We will not, to advance the reputation of our power, deceive you into a less blessing.

3. Be careful that you do not flatter your self, that in our Communion you may have more ease and liberty of life: For though I know your pious Soul desires passionately to please God and to live religiously, yet I ought to be careful to prevent a temptation, lest it at any time should discompose your severity: Therefore as to confession to a Priest (which how it is usually practised among the *Roman* party, your self can very well account, and you have complain'd sadly, that it is made an ordinary act, easie and transient, sometime matter of temptation, oftentimes impertinent, but) suppose it free from such scandal to which some mens folly did betray it, yet the same severity you'l find among us: For though we will not tell a lie to help a sinner, and say that is necessary which is only appointed to make men do themselves good; yet we advise and commend it, and do all the work of Souls to all those people that will be saved by all means, to devout persons, that make Religion the business of their lives; and they that do not so in the Churches of the *Roman* Communion, as they find but little advantage by periodical confessions, so they feel but little awfulness and severity by the injunction. You must confess to God all your secret actions, you must advise with a holy man in all the affairs of your Soul, you will be but an ill friend to your self if you conceal from him the state of your spiritual affairs. We desire not to hear the circumstance of every sin, but when matter of justice is concerned, or the nature of the sin is changed, that is, when it ought to be made a Question; and you will find that though the Church of *England* gives you much liberty from the bondage of innumerable Ceremonies and humane devices, yet in the matter of holiness you will be tied to very great service, but such a service as is perfect freedom, that is, the service of God and the love of the holy *Jesus*, and a very strict religious life: For we do not promise Heaven, but upon the same terms it is promised us, that is, *Repentance towards God, and Faith in our Lord Jesus*: and as in Faith we make no more to be necessary than what is made so in holy Scripture, so in the matter of Repentance we give you no easie devices, and suffer no lessening definitions of it, but oblige you to that strictness which is the condition of being saved, and so expressed to be by the infallible Word of God; but such as in the Church of *Rome* they do not so much stand upon.

Madam, I am weary of my Journey, and although I did purpose to have spoken many things more, yet I desire that my not doing it may be laid upon the account of my weariness; all that I shall add to the main business is this.

4. Read the Scripture diligently, and with an humble ſpirit, and in it obſerve what is plain, and believe and live accordingly. Trouble not your ſelf with what is difficult, for in that your duty is not deſcribed.

5. Pray frequently and effectually; I had rather your prayers ſhould be often than long. It was well ſaid of *Petrarch*, *Magno verborum fræno uti decet cum ſuperiore colloquentem.* When you ſpeak to your Superior, you ought to have a bridle upon your tongue, much more when you ſpeak to God. I ſpeak of what is decent in reſpect of our ſelves and our infinite diſtances from God: But if love makes you ſpeak, ſpeak on, ſo ſhall your prayers be full of charity and devotion, *Nullus eſt amore ſuperior, ille te coget ad veniam, qui me ad multiloquium*; Love makes God to be our friend, and our approaches more united and acceptable; and therefore you may ſay to God, *The ſame love which made me ſpeak, will alſo move thee to hear and pardon:* Love and devotion may enlarge your Litanies, but nothing elſe can, unleſs Authority does interpoſe.

6. Be curious not to communicate but with the true Sons of the Church of *England*, leſt if you follow them that were amongſt us, but are gone out from us (becauſe they were not of us) you be offended and tempted to impute their follies to the Church of *England.*

7. Trouble your ſelf with no controverſies willingly, but how you may beſt pleaſe God by a ſtrict and ſevere converſation.

8. If any Proteſtant live looſely, remember that he diſhonours an excellent Religion, and that it may be no more laid upon the charge of our Church, than the ill lives of moſt Chriſtians may upon the whole Religion.

9. Let no man or woman affright you with declamations and ſcaring words of *Heretick*, and *Damnation*, and *Changeable*; for theſe words may be ſpoken againſt them that return to light, as well as to thoſe that go to darkneſs; and that which men of all ſides can ſay, it can be of effect to no ſide upon its own ſtrength or pretenſion.

THE END.

THREE
LETTERS
WRITTEN TO A
GENTLEMAN
That was tempted to the Communion of the
ROMISH CHURCH.

The First Letter.

SIR,

YOU needed not to make the Preface of an excuſe for writing ſo friendly, and ſo neceſſary a Letter of Inquiry. It was your kindneſs to my perſon which directed your addreſſes hither; and your duty which ingag'd you to inquire ſome-where.

I do not doubt but you, and very many other ingenious and conſcientious perſons, do every day meet with the Tempters of the *Roman* Church, who like the *Phariſees* compaſs Sea and Land to get a Proſelyte; at this I wonder not; for as *Demetrius* ſaid, by this craft they get their living: but I wonder that any ingenious perſon, and ſuch as I perceive you to be, can be ſhaken by their weak aſſaults: for their batteries are made up with impoſſible propoſitions, and weak and violent prejudices reſpectively; and when they talk of their own infallibility, they prove it with falſe *Mediums* (ſay we) with fallible *Mediums* as themſelves confeſs; and when they argue us of an Uncertain Faith, becauſe we pretend to no infallibility, they are themſelves much more Uncertain, becauſe they build their pretence of infallibility upon that which not only can, but will deceive them: and ſince they can pretend no higher for their infallibility than prudential motives, they break in pieces the ſtaff upon which they lean, and with which they ſtrike us.

But Sir, you are pleaſed to ask two Queſtions. 1. Whether the Apoſtles of our Bleſſed Lord did not *Orally* deliver many things neceſſary to Salvation which were not committed to writing? To which you add this *aſſumentum*, in which becauſe you deſire to be anſwered, I ſuppoſe you meant it for another Queſtion] *viz.* whether in thoſe things which the Church of *Rome* retains, and we take no notice of, *She* be an Innovator, or a conſerver of Tradition; and whether any thing which *ſhe* ſo retains was or was not eſteemed neceſſary?

The anſwer to the firſt part, will conclude the ſecond. I therefore anſwer, that whatſoever the Apoſtles did deliver as neceſſary to Salvation, all that was written in the Scriptures: and that to them who believe the Scriptures to be the word of God, there needs no other Magazine of Divine truths but the Scripture. And this the Fathers of the firſt and divers ſucceeding Ages do Unanimouſly affirm. I will ſet down two or three, ſo plain that either you muſt conclude them to be deceivers, or that you will need no more but their teſtimony.

The words of S. *Baſil* are theſe, Δεῖ πᾶν ῥῆμα ἢ πρᾶγμα πιστοῦσθαι τῇ μαρτυρίᾳ τῆ θεοπνεύστου γραφῆς, &c. Every word and every thing ought to be made credible, or believ'd by the teſtimony of the Divinely-inſpired Scripture: both for the confirmation of good things, and alſo for the reproof of the evil. *Ethic. definit.* 26.

S. *Cyril* of *Jeruſalem*, *Catech.* 12. *Illuminat.* ſaith, Attend not to my inventions, for you may poſſibly be deceiv'd: but truſt no word unleſs thou doſt learn it from the Divine Scriptures: and in *Catech.* 4. *Illum.* Δεῖ γὰρ περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστη-

εἰων, &c. For it behoves us not to deliver so much as the least thing μηδὲ τὸ τύχον, of the Divine and holy mysteries of Faith without the Divine Scriptures, nor to be moved with probable discourses: Neither give credit to me speaking, unless what is spoken be demonstrated by the Holy Scriptures. For that is the security of our Faith, σωτηρία ἡ πίστεως ἡμῶν, which is derived not from witty inventions, but from the demonstration of Divine Scriptures.

Omne quod loquimur debemus affirmare de Scripturis Sanctis: so S. *Hierom* in *Psal.* 89. And again, *Hoc quia de Scripturis authoritatem non habet, eâdem facilitate contemnitur quâ probatur,* in *Matth.* 23.

Si quid dicitur absque Scripturâ auditorum cogitatio claudicat. So S. *Chrysostom* in *Psal.* 95. *Homil.*

Theodoret Dial. 1. *cap.* 6. brings in the *Orthodox* Christian saying to *Eranistes:* Bring not to me your Logismes and Syllogismes, ἐγὼ γὰρ μόνῃ πείθομαι τῇ θείᾳ γραφῇ, I rely only upon Scriptures. I could reckon very, very many more, both elder and later: and if there be any Universal Tradition consigned to us by the Universal Testimony of Antiquity, it is this, that the Scriptures are a perfect repository of all the Will of God, of all the Faith of Christ: and this I will engage my self to make very apparent to you, and certain against any opposer.

Upon the supposition of which it follows, that whatever the Church of *Rome* obtrudes as necessary to Salvation, and an Article of Faith that is not in Scripture, is an Innovation in matter of Faith, and a Tyranny over Consciences: which whosoever submits to, prevaricates the rule of the Apostle, commanding us, that we stand fast in the liberty, with which Christ hath set us free.

To the other Question; Whether an Ecclesiastical Tradition be of equal authority with Divine? I answer Negatively: And I believe I shall have no adversary in it, except peradventure some of the Jesuited Bigots. An Ecclesiastical Tradition, *viz.* a positive constitution of the Church delivered from hand to hand; is in the power of the Church to alter: but a Divine is not. Ecclesiastical Traditions in matters of Faith there are none, but what are also Divine; as for Rituals Ecclesiastical descending by Tradition, they are confessedly alterable: but till they be altered by abrogation, or desuetude, or contrary custom, or a contrary reason or the like, they do oblige by vertue of that Authority whatsoever it is that hath power over you. I know not what Mr. *G.* did say, but I am confident they who reported it of him, were mistaken: He could not say or mean what is charged upon him.

I have but two things more to speak to. One is, you desire me to recite what else might impede your compliance with the *Roman* Church? I answer, Truth and Piety hinder you. For you must profess the belief of many false propositions, and certainly believe many Uncertain things, and be uncharitable to all the world but your own party, and make Christianity a faction, and you must yield your reason a servant to man, and you must plainly prevaricate an institution of Christ, and you must make an apparent departure from the Church in which you received your Baptism and the Spirit of God, if you go over to *Rome.* But Sir, I refer you to the two Letters I have lately published at the end of my *Discourse of Friendship*; and I desire you to read my Treatise of the *Real Presence:* and if you can believe the doctrine of Transubstantiation, you can put off your reason and your sense, and your religion, and all the instruments of Credibility when you please: and these are not little things; In these you may perish: an error in these things is practical; but our way is safe, as being upon the defence, and intirely resting upon Scripture, and the Apostolical Churches.

The other thing I am to speak to is, the report you have heard of my inclinations to go over to *Rome.* Sir, that party which needs such lying stories for the support of their Cause, proclaim their Cause to be very weak, or themselves to be very evil Advocates. Sir, be confident, they dare not tempt me to do so, and it is not the first time they have endeavoured to serve their ends by saying such things of me. But I bless God for it; it is perfectly a Slander, and it shall, I hope, for ever prove so. Sir, if I may speak with you, I shall say very many things more for your confirmation. Pray to God to guide you; and make no change suddenly: For if their way be true to day, it will be so to morrow; and you need not make haste to undo your self. Sir, I wish you a setled mind and a holy Conscience; and that I could serve you in the capacity of

Your very Loving Friend and
Servant in our Blessed Lord,
JER. TAYLOR.

Munday, Jan. 11.
1657.

THE SECOND LETTER.

SIR,

I Perceive that you are very much troubled; and I ſee alſo that you are in great danger; but that alſo troubles me, becauſe I ſee they are little things and very weak and fallacious that move you. You propound many things in your Letter in the ſame diſorder as they are in your Conſcience: to all which I can beſt give anſwers when I ſpeak with you; to which becauſe you deſire, I invite you, and promiſe you a hearty endeavour to give you ſatisfaction in all your material inquiries. Sir, I deſire you to make no haſte to change, in caſe you be ſo miſerable as to have it in your thoughts: for to go over to the Church of *Rome* is like death, there is no recovery from thence without a Miracle; becauſe Unwary ſouls (ſuch are they who change from us to them) are with all the arts of wit and violence ſtrangely entangled and enſur'd, when they once get the prey. Sir, I thank you for the Paper you incloſed. The men are at a loſs, they would fain ſay ſomething againſt that Book, but know not what. Sir, I will endeavour if you come to me, to reſtore you to peace and quiet; and if I cannot effect it, yet I will pray for it, and I am ſure, God can. To his Mercy I commend you and reſt

Your very affectionate Friend
in our Bleſſed Lord,
JER. TAYLOR.

Febr. 1.
$165\frac{7}{8}$.

THE THIRD LETTER.

SIR,

THE firſt Letter which you mention in this latter of the 10th of *March*, I received not; I had not elſe failed to give you an anſwer; I was ſo wholly unknowing of it, that I did not underſtand your Servant's meaning when he came to require an anſwer. But to your Queſtion which you now propound, I anſwer:

Queſt. Whether without all danger of Superſtition or Idolatry we may not render Divine worſhip to our Bleſſed Saviour, as preſent in the Bleſſed Sacrament or Hoſt, according to his Humane Nature in that Hoſt?

Anſw. We may not render Divine worſhip to him (as preſent in the Bleſſed Sacrament according to his Humane Nature) without danger of Idolatry: Becauſe he is not there according to his Humane Nature, and therefore, you give Divine worſhip to a *Non Ens*, which muſt needs be Idolatry. For *Idolum nihil eſt in mundo*, ſaith S. *Paul*, and Chriſt as preſent by his Humane Nature in the Sacrament is a *Non Ens*; for it is not true, there is no ſuch thing. He is preſent there by his Divine power, and his Divine Bleſſing, and the fruits of his Body, the real effective conſequents of his Paſſion: but for any other Preſence, it is *Idolum*, it is nothing in the world. Adore Chriſt in Heaven; for the Heavens muſt contain him till the time of reſtitution of all things. And if you in the reception of the Holy Sacrament worſhip him whom

whom you know to be in Heaven; you cannot be concerned in duty to worship him in the Host (as you call it) any more than to worship him in the Host at *Nostre Dame* when you are at S. *Peter's* in *Rome*: for you see him no more in one place than in another; and if to believe him to be there in the Host at *Nostre Dame* be sufficient to cause you to worship him there, then you are to do so to him at *Rome*, though you be not present: for you believe him there; you know as much of Him by Faith in both places, and as little by sense in either. But however, this is a thing of infinite danger. God is a jealous God: He spake it in the matter of external worship, and of Idolatry; and therefore do nothing that is like worshipping a mere creature, nothing that is like worshipping that which you are not sure it is God: and if you can believe the Bread when it is blessed by the Priest is God Almighty, you can if you please believe any thing else.

To the other parts of your Question, *viz.* Whether the same body be present really and Substantially, because we believe it to be there; or whether do we believe it to be there because God hath manifestly revealed it to be so, and therefore we revere and adore it accordingly?

I answer, 1. I do not know whether or no you do believe Him to be there really and Substantially. 2. If you do believe it so, I do not know what you mean by really and Substantially. 3. Whatsoever you do mean by it, if you do believe it to be there really and Substantially in any sence, I cannot tell why you believe it to be so: you best know your own reasons and motives of belief; for my part, I believe it to be there really in the sence I have explicated in my Book; and for those reasons which I have there alledged; but that we are to adore it upon that account, I no way understand. If it be Transubstantiated and you are sure of it: then you may pray to it, and put your trust in it; and believe the Holy Bread to be coeternal with the Father, and with the Holy Ghost. But it is strange that the Bread being consecrated by the power of the Holy Ghost, should be turn'd into the substance and nature of God, and of the Son of God: if so, does not the Son at that time proceed from the Holy Ghost, and not the Holy Ghost from the Son? But I am ashamed of the horrible proposition. Sir, I pray God keep you from these extremest dangers. I love and value you, and will pray for you and be, Dear Sir,

Your very affectionate

Friend to serve you,

JER. TAYLOR.

March 13.
165$\frac{7}{8}$

THE END.

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THough the whole Volume consists of divers Tractates of several Titles; yet because one course or order of numbers runs through all the pages till you come to pag. 1070, *where begins the Discourse of* Confirmation, *and a new account of* 70 *pages more, reaching to the end of all: therefore it was not necessary to trouble this* Index *with the several Titles of the Books and Discourses. Where then the number of the page has the letter* [b] *with it, (as it has for no more then* 70 *of the last pages) the Reader is referred to the Book of* Confirmation *and the Discourse of* Friendship, *&c. But where the number of the page hath not that letter with it, he is directed to the rest of the Volume. Note also that* [n] *stands for the marginall number, and* [ss. sect. §.] *stands for the Section, in those parts of the Volume that are so divided.*

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